

OPEN WIDE YOUR HEARTS:
A STUDY OF THE IMPLEMENTATION OF *SUMMORUM PONTIFICUM*
IN SEVERAL PARISHES OF THE DIOCESE OF CLEVELAND

by

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For His Holiness Pope Emeritus Benedict XVI,
whose ecclesial vision and love for liturgy made possible this project,

for the late Rev. Thomas W. Tift, Ph.D., former President-Rector of St. Mary Seminary
and Graduate School of Theology, colleague and mentor,

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and encouragement brought this project to completion.

Os nostrum patet ad vos o Corinthii, cor nostrum dilatatum est. Non angustiamini in nobis: angustiamini autem in visceribus in Nobis: eandem autem habentes remunerationem, tamquam filiis dico: dilatamini et vos.

Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return—I speak as to children—open wide your hearts also.

— II Cor. VI, xi-xiii

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Open Wide Your Hearts:
A Study of the Implementation of *Summorum Pontificum*
in Several Parishes of the Diocese Of Cleveland

Abstract

by

William Christopher Hoag

Pope Benedict XVI promulgated the *motu proprio* “*Summorum Pontificum*” (SP) on July 7, 2007, as a means of promoting ecclesial unity for Christian faithful attached to previous liturgical forms, “to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew.” Benedict grants to all priests of the Latin Church *sui juris* the right to employ the 1962 liturgical books—missal, breviary, and ritual. Benedict insists upon a unity of the one Roman rite which he identifies as existing in two forms: The liturgical books promulgated by Paul VI and renewed under John Paul II are labelled the “ordinary expression,” or Ordinary Form, while those books issued under Bl. John XIII are called the “extraordinary expression,” or Extraordinary Form. Twelve specific articles of pastoral and juridical value are promulgated in *Summorum Pontificum* delineating the parameters for the use of the Extraordinary Form.

Since 2007, and even before, several parishes of the Diocese of Cleveland have introduced the Extraordinary Form into their regular parish life. This project studies the concrete experience of the Extraordinary Form in those parishes of the Diocese of Cleveland where it forms a regular part of parish life. Using both qualitative and

quantitative analysis, one finds that the implementation of *Summorum Pontificum* in the Diocese of Cleveland has been broad yet incomplete. Using a method of social analysis and theological reflection, the experiences of the various parishes are integrated into a theologically-based pastoral plan for best practices that seeks to strengthen that which is already good and improve those areas that need nurturing in the current practice of the Extraordinary Form in the Diocese of Cleveland. It is hoped that these best practices will improve the nature of public worship as well as provide technical and practical advice to those priests contemplating introducing the Extraordinary Form into their parishes.

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Chapter 1: INTRODUCTION

The Pastoral Challenge: Focus and Rationale

After a several-decades period of experimentation and flux, contemporary Roman Catholic liturgy is entering into a new era of renewal that seeks to reconnect with the historical development of liturgy over previous centuries. Driven by calls for a better understanding of the meaning of liturgy in light of contemporary experience and scholarship as well as the need to provide a pastoral solution to the challenge of schism, recent popes have seen fit to provide classical liturgical expressions as a means of ecclesial unity and to promote the New Evangelization. This process reached a significant stage in 2007 when Pope Benedict XVI made available to all priests the possibility of celebrating according to the 1962 liturgical books that were in force at the time of the Second Vatican Council. This was done through the apostolic letter *Summorum Pontificum* and has been further clarified by the 2010 Instruction *Universae ecclesiae* issued from the Congregation for Divine Worship and the Discipline of the Sacraments (CDW).

Benedict XVI promulgated *Summorum Pontificum* on July 7, 2007, as a means of promoting ecclesial unity for the Christian faithful attached to previous liturgical forms, “to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew”¹. Benedict states:

¹ Benedict XVI, “Letter of His Holiness Benedict XVI to the Bishops on the Occasion of the Publication of the Apostolic Letter ‘*motu proprio data*’ *Summorum Pontificum* on the Use of the Roman Liturgy Prior to the Reform of 1970,” The Holy See, http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi_en.html (accessed March 28, 2013). This document is referred to as the *Accompanying Letter (to the Bishops)* throughout this paper.

Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew. I think of a sentence in the Second Letter to the Corinthians, where Paul writes: "Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return, widen your hearts also!" (2 Cor. 6:11-13).²

Pastors who have been approached by parishioners to introduce liturgies according to the Extraordinary Form or who seek to do so of their own initiative face what can seem to be an overwhelming task. The Extraordinary Form itself presupposes a degree of familiarity with the Latin language not common among clergy today. Further, the Extraordinary Form possesses by its nature a particular style and spirituality that is different from the Ordinary Form. This project seeks to assist pastors in implementing *Summorum Pontificum* in their parishes by employing the soundest pastoral practices that will promote unity and advance the New Evangelization.

Description of the Project

This project seeks to study how the Extraordinary Form of the Roman liturgy, variously called the Tridentine Mass, the Traditional Latin Mass, and the Mass of St. Pius V, has been implemented according to Benedict XVI's 2007 motu proprio *Summorum Pontificum* at several parishes in the Catholic Diocese of Cleveland where it forms a regular part of parish life. Specifically, three parishes will be examined: Immaculate

² *Ibid.*

Conception, Cleveland; Saint Stephen, Cleveland; and Saint Sebastian, Akron. This project seeks to examine the type of person attracted to liturgy in the Extraordinary Form liturgy; observe how the Extraordinary Form has been integrated into the parishes under study, noting successes and failures in implementation and practice at these respective parishes; and to measure its positive and negative influence on the faith life of those parishes. By studying parishes where the Extraordinary Form already forms a part of parish life, it is hoped that basic pastoral practices can be identified and used elsewhere to enhance the liturgical and spiritual life of parishes in order to promote a vigorous Catholic faith life within the context of the New Evangelization.

Specific Aim and Goals

The aim of this project is to analyze how *Summorum Pontificum* has been implemented thus far in various parishes of the Catholic Diocese, discerning if this has been done according to the intention of *Summorum Pontificum*. Then, this study intends to propose possible best methods for doing this at other parishes in the future. This study will include an analysis of the pastoral needs and implications of coexistence of the Ordinary Form and Extraordinary Form in a parish, the spirituality of the Extraordinary Form and the impact of this spirituality on a parish when introduced alongside the Ordinary Form, and the implications of the Extraordinary Form in parish life for ecclesial unity and what Benedict has termed an “internal reconciliation” of the Church with regard to organic liturgical development. This project will address both those faithful who attend the Ordinary Form regularly and those who attend the Extraordinary Form regularly. Above all, this project seeks to assist pastors seeking to integrate the

Extraordinary Form into their parishes according to the letter and spirit of *Summorum Pontificum*.

This project seeks specifically:

- To serve as an aid to pastors as they introduce the Extraordinary Form into the faith life of their respective parishes
- To provide for a demographic analysis of persons attracted to the Extraordinary Form liturgy
- To provide practical advice to pastors currently celebrating the Extraordinary Form in order to improve parish worship
- To analyze the logistical needs of parishes where the Extraordinary Form is to be celebrated
- To provide for a survey of pastors in the Diocese of Cleveland regarding their knowledge of current liturgical law regarding the Extraordinary Form
- To assist in the mutual enrichment of both the Ordinary Form and Extraordinary Form liturgies

Major questions to be explored in this project are:

- What is the profile of a person attracted to the Extraordinary Form?
- How broad is the demand for Extraordinary Form liturgy?
- How are the Ordinary Form and Extraordinary Form relating to each other in a parish context? Are they engaged in mutual enrichment?
- How does the presence of both the Ordinary Form and Extraordinary Form in a parish affect the spiritual life of parish members?
- How well prepared are priests to celebrate the Extraordinary Form, and how are they being prepared?
- What support is being shown for the presence of the Extraordinary Form in parishes and the diocese?

- What canonical issues pertain to the celebration of sacraments in the Extraordinary Form, specifically Sacraments of Initiation, Penance, and Anointing of the Sick?
- What canonical issues pertain to the constitution of a “stable group” according to the intention of *Summorum Pontificum* and *Universae Ecclesiae*?
- What is the relationship between the Church’s theology of liturgy found in the writings of Benedict XVI and the needs of the Catholic parish today?

Theological Grounding

The theological grounding for this project will be the content of the *Summorum Pontificum* itself as well as the *Accompanying Letter to the Bishops*, the 2011 follow-up instruction *Universae Ecclesiae* from the CDW, and the vision of liturgy expressed in *Sacrosanctum Concilium* and the thought of Benedict, especially his books *Feast of Faith* (San Francisco: Ignatius Press, 1986) and *Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000). Additional theological insights will be drawn from recent liturgical studies according to the Reform of the Reform School.³

Benedict acknowledges that the liturgical books promulgated in 1962 by Blessed John XXIII have never been abrogated and remain valid expressions of the public worship of the Latin Church. Further, “to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place,”⁴ Benedict grants to all

³ The Reform of the Reform School is a movement within contemporary Roman Catholic liturgy that seeks to renew the Ordinary Form of the Roman Rite in such a way that its organic development out of earlier liturgical forms becomes more explicit and readily obvious. It pursues its goals by celebrating the Ordinary Form according to a strict reading of the Missal rubrics and the *General Instruction of the Roman Missal* while simultaneously restoring to it ritual elements generally associated with the Extraordinary Form. The Reform of the Reform School is also known as the New Liturgical Movement, taking its name and inspiration from Joseph Ratzinger’s *Spirit of the Liturgy*.

⁴ Benedict XVI, *Accompanying Letter*.

priests of the Latin Church *sui juris* the right to employ the 1962 liturgical books—missal, breviary, and ritual—as a living expression of faith and spirituality equal in value and dignity to the renewed liturgy following the Second Vatican Council. Benedict insists upon a unity of the one Roman rite which he identifies as existing in two forms: The liturgical books promulgated by Paul VI and renewed under John Paul II are labeled the “ordinary expression” (Ordinary Form), while those books issued under Bl. John XIII are called the “extraordinary expression” (Extraordinary Form). Twelve specific articles of pastoral and juridical value are promulgated in *Summorum Pontificum* delineating the parameters for the use of the Extraordinary Form.

As Benedict states in his explanatory letter: “What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.”⁵ Benedict composed his explanatory letter in part to lay aside fears in some corners that the rehabilitation of this classical use of the Roman liturgy could be cause for division and disarray in the Church. He emphatically states that the liturgical books of 1962 were never abrogated and continue as a legitimate expression of the liturgical life of the Latin Church. It is his sincere hope that, while remaining two distinct liturgical expressions of the Roman Rite, the Extraordinary Form and Ordinary Form mutually enrich each other.⁶ The provisions contained in the *motu proprio* should be seen by all Catholics as an immense gift to the Church and to priests in particular.

⁵ *Ibid.*

⁶ *Ibid.*

In addition to the key legislative changes promulgated by Benedict, this study will also draw upon the notions of “hermeneutic of continuity”, “organic development” (also called “organic liturgical Tradition”), and cosmic liturgy as contained in his theological writings, speeches, and sermons both prior to and following his election to the Papacy. These liturgical ideas ground Benedict’s juridical legislation.

Methods

The parishes studied in this project will form a composite narrative in which the unique character of each parish as well as the Extraordinary Form as celebrated at each parish will be examined. The three parishes under study each have their own distinct character:

1. Immaculate Conception, Cleveland. This parish was founded in 1865 as a territorial parish for the East Side of Cleveland. The Extraordinary Form liturgy has been celebrated at Immaculate Conception since 1988.
2. St. Stephen, Cleveland. This parish was founded in 1869 as a national parish for German-speakers living on the West Side of Cleveland. The Extraordinary Form liturgy has been celebrated at St. Stephen since 2007.
3. St. Sebastian, Akron, was founded in 1928 as a territorial parish. The Extraordinary Form liturgy has been celebrated at St. Sebastian since 2010.

This project reviews the intentions of Benedict XVI for the celebration of liturgy according to the Extraordinary Form as set forth in *Summorum Pontificum* and its *Accompanying Letter to the Bishops* as well as reinforced by the CDW Instruction *Universae Ecclesiae*. It analyzes how the Extraordinary Form exists as part of regular parish life for those parishes included in the project. It compares these models in terms of

reasons for introduction of the Extraordinary Form, catechetical preparation of the parish in the Extraordinary Form, similarities and differences in the demographic profile of those who worship in the Extraordinary Form, and the relationship between the Ordinary and Extraordinary Form liturgies in terms of *ars celebrandi*.

Parishioners and priests from the three parishes included in the project were observed and surveyed as well as pastors throughout the Diocese of Cleveland. These persons composed four distinct cohorts numbering 327 respondents:

- Immaculate Conception, Cleveland: 93 respondents
- St. Stephen, Cleveland: 59 respondents
- St. Sebastian, Akron: 141 respondents
- Cleveland Pastors: 34 respondents

Using both qualitative and quantitative analysis, from my findings I intend to present a profile of persons who gravitate towards liturgy in the Extraordinary Form; describe how the Extraordinary Form has been integrated into the parishes under study, noting successes and failures in implementation and practice at these respective parishes; and to identify its positive and negative influence on the faith life of those parishes. From this certain best practices will be determined for the most successful means for implementing *Summorum Pontificum* in a parish. The following specific methods will be used: Participant Observation and Semi-Structured Interviewing (surveys and questionnaires). The research will be primarily exploratory and explanatory.

Each parish will be treated as an independent case study for comparison from which conclusions will be drawn. Surveys for Mass-goers and prepared questionnaires

for pastors, both adapted to the circumstances of each respective parish, will enable the researcher to compile information about the Extraordinary Form in each parish. Also, the researcher will record video of various liturgies at the respective parishes to further document, observe, and collect data. Finally, surveys will be sent to all pastors and institutional rectors in the Cleveland Diocese regarding their awareness of current liturgical law in relation to the Extraordinary Form and their preparedness for responding to the new liturgical situation brought about by *Summorum Pontificum*.

Analysis and Impact of Results

Quantitative and qualitative data obtained through the research instruments will be summarized and analyzed by means of appropriate narratives and graphs. Various correlations to be highlighted may include but are not limited to:

- A demographic profile of Catholics attracted to the Extraordinary Form liturgy
- A demographic profile of priests favorable to the celebration of the liturgy in the Extraordinary Form
- The perception of the impact of the Extraordinary Form on the liturgical and spiritual life of Catholic parishes in the Cleveland Diocese
- The perception of Catholic laity regarding their spiritual lives in light of their exposure or lack of exposure to the Extraordinary Form
- The level of parish or other faith-related involvement of Catholics exposed to the Extraordinary Form
- Other correlations that may arise during the analysis of the data

Following the analysis of the qualitative and quantitative research, a proposal for a pastoral plan for improved implementation of *Summorum Pontificum* in parishes where

the pastor seeks to introduce the Extraordinary Form liturgy as the request of a stable group of persons or by his own initiative. The pastoral plan is in neither exhaustive nor necessarily the only way to introduce liturgy according to the Extraordinary Form into a parish. Rather, the plan represents a sound program of suggested best practices discerned from the successes and struggles of parishes included in the study and according to the intention of *Summorum Pontificum* and the needs of the New Evangelization. The plan serves as a template that can be used and modified by pastors considering introducing the *usus antiquior* into their parishes through their own initiative or at the request of parishioners. The plan can continue to develop as greater research and exploration is done in the area of the pastoral liturgy in light of the Extraordinary Form and the New Evangelization.

Anticipated Outcomes

The anticipated outcome of this Doctor of Ministry project is to formulate a pastoral plan of best practices for the introduction of the Extraordinary Form liturgy in Catholic parishes according to the intention of the *motu proprio Summorum Pontificum*. By examining the liturgical experience of those parishes in the Diocese of Cleveland that have already implemented the *usus antiquior* as part of their regular parish life, other pastors will be able to more effectively and intentionally integrate the Extraordinary Form liturgy into their parishes in a way that nourishes the faith of all parishioners and promotes a renewal of liturgy as desired by the Church.

A Note on Naming in This Project

This paper makes continual reference to Joseph Ratzinger. For clarification, he is referred to as “Joseph Ratzinger” or “Ratzinger” prior to his election to the Papacy in April 2005. He is referred to as “Pope Benedict XVI” or “Benedict” during the period of his pontificate as well as following his abdication from the Chair of Peter on February 28, 2013. This is not meant to cause confusion for the reader. Rather, this usage is intended to bring clarity to the nature of theological discussion when referencing the person of Joseph Ratzinger. His opinion as a theologian holds less weight than his opinion as the Supreme Pontiff. Even then, there is a distinction between Benedict’s private theological opinion, e.g., the views expressed in his books on Jesus published while Pope, and the weight of his writings when acting as Pope in magisterial documents.

Chapter 2: THEOLOGICAL OVERVIEW AND GROUNDING

The Theology of *Summorum Pontificum*

A *motu proprio* is a personal administrative act originating from the Roman Pontiff, in which he exercises his supreme, universal, and immediate jurisdiction. This form of papal legislation addresses a specific need of the Church and is entirely the initiative of the Pope.¹ The publication of the Apostolic Letter, *motu proprio data, Summorum Pontificum*, on July 7, 2007, represents a decisive enterprise of Benedict XVI in the area of liturgy and ecclesial unity, and is perhaps the clearest affirmation by Ratzinger for a hermeneutic of continuity in opposition to a hermeneutic of rupture.

The concept of a hermeneutic of continuity together with those of organic liturgical development, a cosmological vision of worship, and internal ecclesial reconciliation form the foundational theology of *Summorum Pontificum* and, by extension, the grounding for this project. In this paper, the historical background will be explored first, followed by a theological examination of the liturgical theology of Pope Benedict XVI, and, finally, the juridical aspects of *Summorum Pontificum* will be considered.

¹ *The Catholic Encyclopedia*, s.v. "Motu Proprio," www.newadvent.org/cathen/10602a.htm. (accessed March 28, 2013).

A. Historical Considerations

Pope Paul VI published his Apostolic Constitution *Missale Romanum* on April 3, 1969, which promulgated a new edition of the Roman Missal.² This new version of the Eucharistic liturgy, usually called the *Novus Ordo Missae*, represented the implementation of the liturgical revisions called forth in *Sacrosanctum Concilium* of Vatican II as well as the culmination of a revision process spelled out in *Inter Oecumenici*, *Tres abhinc annos*, and other post-conciliar liturgical directives. The liturgical revisions were substantially the work of the *Concilium*, the commission operating under the authority of Paul VI and later incorporated in the Congregation for Divine Worship and the Discipline of the Sacraments, the mission of which was the implementation of conciliar directives regarding the Roman liturgy.³ The promulgation of the new Eucharistic liturgy was followed by new liturgical books for the sacraments, the Liturgy of the Hours, pontifical ceremonies, and blessings and sacramentals.

Opposition to the *Novus Ordo Missae* surfaced even prior to the publication of *Missale Romanum*. As early as 1965, critics of the liturgical reform were vocalizing their concerns. These critics included Rev. Gommard DePauw⁴ and Rev. Francis Fenton⁵ in the United States and Abbé Georges de Nantes⁶ in France. Criticism of the liturgical changes

² Paul VI, "Missale Romanum: Apostolic Constitution on the Roman Missal" in *Vatican Council II, Volume I: The Conciliar and Post-Conciliar Documents*, Austin Flannery, O.P., ed., (Northport, NY: Costello Publishing, 1996), 137.

³ Michael Davies, *Pope Paul's New Mass*. (Dickinson, TX: Angelus Press, 1980), 22-51

⁴ William Dinges, "Roman Catholic Traditionalism," in *Fundamentalisms Observed*, ed. Martin E. Marty and R. Scott Appleby (Chicago, IL: The University of Chicago Press, 1991), 66-101. See also Michael W. Cuneo, *The Smoke of Satan: Conservative and Traditionalist Dissent in Contemporary American Catholicism* (Baltimore: The Johns Hopkins University Press, 1999), 22, 23.

⁵ Dinges, p. 15. See also, Cuneo, 195.

proposed by the Concilium even reached the Sacred College and the Holy Office as represented by the so-called Ottaviani Intervention. This was a letter dated September 25, 1969, and addressed to Paul VI from Alfredo Cardinal Ottaviani, prefect of the Holy Office, and Antonio Cardinal Bacci.⁷ This letter was accompanied by a theological brief entitled *A Short Critical Study of the New Order of Mass* that had been composed by a number of *periti* associated with the Council Fathers belonging to the *Coetus Internationalis Patrum* (See *Illustration 1*). Among these *periti*, the Dominican theologian M.L. Guérard des Lauriers was the best known.⁸ In their letter to the Holy Father, Ottaviani and Bacci argued that the accompanying study demonstrated that the proposed New Order of Mass “represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent”,⁹ and that the changes “could well turn into a certainty the suspicion, already prevalent, alas in many circles, that truths which have always been believed by the Christian people can be changed or ignored without infidelity to that sacred deposit of doctrine to which the Catholic faith is bound forever.”¹⁰ Paul VI

⁶ Michael Davies, *Pope John's Council* (Dickinson, TX: Angelus Press, 1981), 21. See also Michael Davies, *Apologia Pro Marcel Lefebvre Part I: 1905-1976*. (Dickinson, TX: The Angelus Press, 1979), 49-51.

⁷ Anthony Cekada, trans., *The Ottaviani Intervention: Short Critical Study of the New Order of Mass* (Rockford, IL: TAN Books and Publishers, 1992), 2-4. See also Michael Davies, *Pope Paul's New Mass*, 54-58.

⁸ *The Ottaviani Intervention*, 2, 3. A professor at the Pontifical Lateran University during Vatican II, des Lauriers went on in the 1970s to join the faculty at the International Seminary of St. Pius X at Ecône, Switzerland, the main house of formation for the Society of St. Pius X. where he developed “Cassiciacum Theory” that forms the theological basis of *sedeprivationism*. He was dismissed from the faculty for promoting this theory, and eventually was consecrated a bishop without papal mandate by Pierre Ngô Đình Thuc, former Archbishop of Hue, Vietnam, and early sedevacantist bishop.

⁹ *Ibid.*, 27.

¹⁰ *Ibid.*, 28.

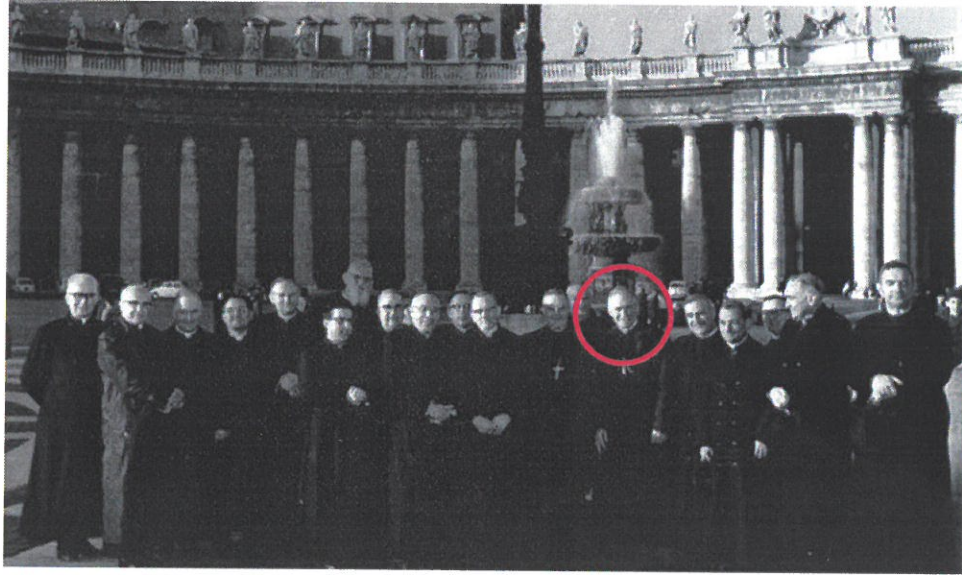


Illustration 1. Coetus Internationalis Patrum in St. Peter's Square, Rome (October, 1964). Archbishop Marcel Lefebvre is identified with the red circle. Photograph Source: Documentation Information Catholiques Internationales.

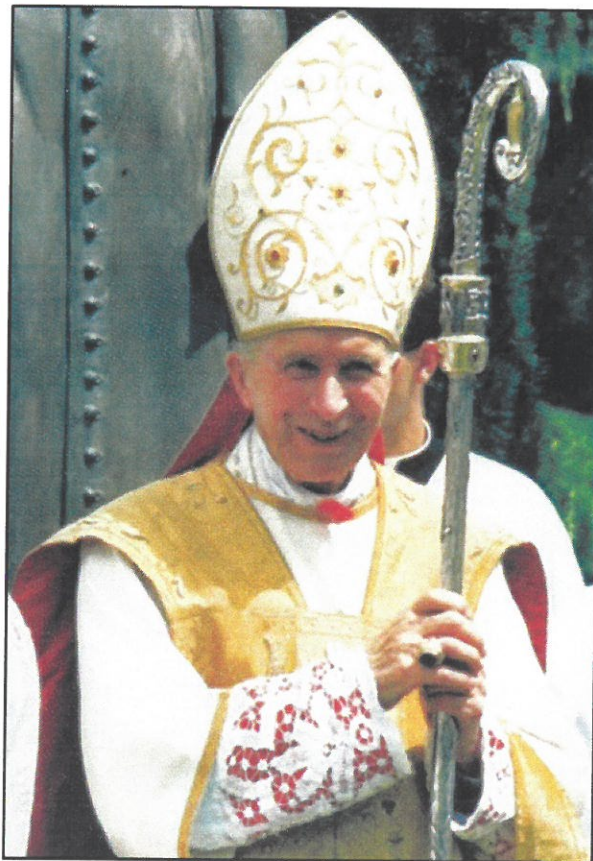


Illustration 2. Archbishop Marcel-François Marie Joseph Lefebvre (June 30, 1988). Photograph Source: Seminaire Internationale St. Pie X.

established a committee to examine the claims of the *Short Critical Study*, and concluded that its criticisms were in fact distortions and theological hyperbole.¹¹ Ottaviani did eventually distance himself from the study.¹²

Resistance to the liturgical reforms following Vatican II will always be associated with the name of Archbishop Marcel-François Marie Joseph Lefebvre, late Archbishop-bishop emeritus of Tulle and former Superior General of the Holy Ghost Fathers (See *Illustration 2*). Lefebvre had served on the Central Preparatory Commission for Vatican II,¹³ and was among the founders of the *Coetus Internationalis Patrum*,¹⁴ a conservative lobby of Council Fathers at Vatican II. The son of an industrialist monarchist¹⁵ who died in a Nazi concentration camp,¹⁶ Lefebvre was among the most vocal conservatives during the Council which caused his alienation from much of the French episcopate. Lefebvre resigned as superior of the Holy Ghost Fathers following the Council and entered into

¹¹ *Ibid.*, 5-7.

¹² *Ibid.*, 10.

¹³ Bernard Tissier de Mallerais, *Marcel Lefebvre: the Biography* (Kansas City, MO: Angelus Press, 2004), 274. Mallerias' biography of Lefebvre is the seminal account of Lefebvre's life as well as the development of the Society of St. Pius X. Other major works dealing with Lefebvre and the Society include Michael Davies, *Apologia pro Marcel Lefebvre* (in three volumes), as well as: Yves Congar, *Challenge to the Church: The Case of Archbishop Lefebvre* (Huntington, IN: Our Sunday Visitor, 1976); François Laisney, *Archbishop Lefebvre and the Vatican* (Kansas City: Angelus Press, 1999); Patrick Madrid and Pete Vere, *More Catholic Than the Pope: An Inside Look at Extreme Traditionalism* (Huntington, IN: Our Sunday Visitor, 2004); David Allen White, *The Horn of the Unicorn: A Mosaic of the Life of Archbishop Marcel Lefebvre* (Kansas City, MO: Angelus Press, 2006); Jean Anne Chalet, *Monseigneur Lefebvre: Dossier Complet* (Paris: Pygmalion, 1976); Luc Perrin, *L'Affaire Lefebvre* (Paris: Fides, 1989); George R. Leonard, *Light on Archbishop Lefebvre* (London: Catholic Truth Society, 1976); Walter Geppert, *Marcel Lefebvre: Anklager und Anklagter Roms* (Tübingen: Katzman, 1980); Alois Schifferle, *Marcel Lefebvre, Argernis und Besinnung: Fragen an das Traditionsverständnis der Kirche* (Kevelaer: Butzon und Bercker, 1983); Jose Hanu, *Vatican Encounter: Conversations with Archbishop Marcel Lefebvre* (Kansas City, MO: Sheed, Andrews, and McMeel, 1978)

¹⁴ *Ibid.*, 616.

¹⁵ Dinges, "Roman Catholic Traditionalism", 74.

¹⁶ Davies, *Apologia pro Marcel Lefebvre*, 2.

retirement in Rome.¹⁷ During this retirement, spanning the years 1965-69, several seminarians from the French Seminary in Rome approached Lefebvre about conditions at the seminary that they found troubling, especially following the revolutionary events of May 1968.¹⁸ These seminarians sought guidance and assistance from Lefebvre regarding their priestly formation. The fruit of this endeavor was the foundation of the Society of St. Pius X.

Erected at the request of Lefebvre on November 1, 1970, by François Charrière, Swiss Bishop of Lausanne, Geneva and Fribourg, the Society of St. Pius X was established as a *pia unio* on a provisional basis (*ad experimentum*) for six years.¹⁹ Under the 1917 Code of Canon Law, a *pia unio* was the first stage through which a Catholic organization passed in the process for gaining official recognition as a religious institute or society of apostolic life. Although the original house of studies was established in Fribourg, in 1971 Lefebvre secured possession of the former monastery of the Canons of St. Bernard in the Swiss village of Ecône in the Valais as a permanent seminary for the Society.²⁰ The main francophone seminary for the Society remains to this day at Ecône.

The Society of St. Pius X initially served as an alternative for French seminarians seeking a conventional seminary formation with its members incardinated into local dioceses. Neither Lefebvre nor the Society expressed open opposition to the Council or the liturgical reform during the years 1970-73, although older liturgical forms remained

¹⁷ *Ibid.*, 371-375.

¹⁸ The revolutionary events during May 1968 were characterized by leftist student and worker demonstrations throughout France resulting in collapse of Charles de Gaulle's government.

¹⁹ Davies, *Apologia pro Marcel Lefebvre*, 443.

²⁰ Mallerai, 438-441.

the norm at the Ecône seminary. Initial growth of the Society was steady and slow.²¹ Society houses were erected in other Swiss and French dioceses, as well as in Albano, near Rome, and in the United States at Armada, Michigan, in the Archdiocese of Detroit.²² Open opposition to Vatican II and the *Novus Ordo* liturgy first surfaced in early 1974 and accelerated with the so-called “Declaration” by Lefebvre following an apostolic visitation that year.²³ The “Declaration” strongly attacked what Lefebvre considered to be liberal trends apparent in the contemporary Church, which (he claimed) were “clearly evident” in the Council and in the reforms that had followed.²⁴ This statement was publicly leaked in January 1975, resulting in strong enmity between Lefebvre and the Society on one side, and Paul VI and the French episcopate on the other.²⁵

Lefebvre began to publicly decry the liturgical renewal, accusing the *Novus Ordo Missae* of reflecting Protestant tendencies and being damaging to the nature of Catholic priesthood.²⁶ A committee of Cardinals commissioned by Paul VI to deal with Lefebvre and the Society, found his “Declaration” to be unacceptable on several counts and ordered the Society suppressed and its seminary closed.²⁷ Lefebvre refused to comply,

²¹ Davies, *Apologia pro Marcel Lefebvre*, 18, 19.

²² Mallerai, 448, 449.

²³ *Ibid.*, 464.

²⁴ *Ibid.*, 479-481. For the complete text of Lefebvre’s 1974 “Declaration” see Davies, *Apologia pro Marcel Lefebvre*, 620, 621.

²⁵ *Ibid.*

²⁶ See Marcel Lefebvre, *The Catholic Mass, Luther's Mass, and the Essentials of Our Faith* (Sherbrooke, PQ: St. Raphael Publications, 1977). See also Marcel Lefebvre, *Open Letter to Confused Catholics* (Kansas City, MO: Angelus Press, 1992)

²⁷ Mallerai, 481-482. See also Davies, *Apologia pro Marcel Lefebvre*, 57-74. Davies quotes the complete text of the letter from Cardinals Garrone, Wright, and Tebera condemning Lefebvre’s “Declaration” and ordering the Society of St. Pius X to be suppressed.

based upon what he claimed, perhaps justly, were a whole series of canonical discrepancies in the suppression process. He continued on with the work of the Society, now isolated from the general Church and becoming a focus of anti-conciliar activity.²⁸ This period came to a head in June 1976 when Lefebvre proceeded to ordain priests without dimissorial letters and in direct opposition to the orders of Paul VI.²⁹ Lefebvre was immediately suspended *a divinis* for a period of one year.³⁰ More importantly, the relationship between Paul VI and Lefebvre was irreparably damaged.³¹ Paul denounced Lefebvre as a rebel on a trajectory to schism,³² while Lefebvre accused the Council and Paul VI of modernism and liberalism.³³

A status quo of a cold war between Lefebvre and Rome lasted for the remainder of Paul's pontificate. Each year, Lefebvre would ordain new priests for the Society, and his suspension would be promptly renewed for another year by Rome.³⁴ However, Lefebvre, despite harsh language, never espoused a sedevacantist position with regard to the papacy of Paul VI (nor later with John Paul II).³⁵ Lefebvre became the *de facto* leader of the largest group of traditionalist opposition to the Council and its reforms, a

²⁸ *Ibid.*, 482-484.

²⁹ Davies, *Apologia pro Marcel Lefebvre*, 201-214.

³⁰ Suspension *a divinis* is a medicinal penalty found in canon law that forbids the exercise of every act of the power of Holy Orders which one obtained either by sacred orders or by privilege. A cleric suspended *a divinis* may not lawfully celebrate Mass nor any of the sacraments.

³¹ Davies, *Apologia pro Marcel Lefebvre*, 215-252.

³² *Ibid.*, 243.

³³ Mallerias, 496-505.

³⁴ *Ibid.*, 506-510.

³⁵ *Ibid.*, 505, 506.

traditionalism that recognized the legitimacy of the contemporary Popes while refusing full submission to them.

The ascendancy of John Paul II in August 1979 brought a change in attitudes and priorities to Rome. John Paul had a keen interest in resolving the “Ecône Affair” as part of a great program of renewal and restoration in a Church that had suffered pronounced polarization and confusion in the latter years of Paul VI’s reign.³⁶ John Paul invited Lefebvre to meet him in November 1979.³⁷ This was a cordial audience and marked the beginning of a new approach toward traditionalists. While never backing away from teachings of the Council and liturgical reform that followed, John Paul sought to create some structure that would enable alienated traditionalists to resume normal communion with the Roman Pontiff, while not alienating the majority of Catholics who had accepted the liturgical reforms enacted under Paul VI.³⁸

On October 3, 1984, at the express wishes of John Paul, the CDW issued a letter *Quattuor abhinc annos* that granted to diocesan bishops an “indult” to authorize celebration of the Mass—and only the Mass—according to the 1962 Roman Missal by specified priests and groups of the faithful who requested it.³⁹ An important condition for granting the requests was “that it be made publicly clear beyond all ambiguity that such priests and their respective faithful in no way share the positions of those who call in

³⁶ *Ibid.*, 508.

³⁷ *Ibid.*

³⁸ *Ibid.*, 509.

³⁹ *Ibid.*, 509, 510. See also “Circular Letter *Quattuor Abhinc Annos*,” *Adoremus*: Society for the Renewal of the Sacred Liturgy, <http://www.adoremus.org/Quattuorabhincannos.html> (accessed March 28, 2013). This CDW instruction contained the indult allowing celebrations of the pre-conciliar rite under certain conditions.

question the legitimacy and doctrinal exactitude of the Roman Missal promulgated by Pope Paul VI in 1970.”⁴⁰ That the 1962 Missal was signaled out was significant, in that the 1962 liturgical books were those used by the Society of St. Pius X, being the last edition of liturgical books that, in the opinion of Lefebvre, were in organic continuity with the historically-received Roman liturgy.⁴¹ John Paul clearly had in mind reconciliation with Lefebvre. However, he also had concern for the pastoral care of those attached to the Tridentine liturgy, but, who were in no way associated with the Society of St. Pius X.

The Society of St. Pius X rejected the indult as inadequate and maintained that, in virtue of St. Pius V’s decree *Quo Primum*, no such permission would or could be needed to celebrate Mass according to the older form.⁴² The general perception of most churchmen at the time was that the older liturgical forms had been abrogated by the new forms, and therefore could not be used without permission. This belief had been encouraged by a June, 1971, *Note* published by the Congregation of Divine Worship and reiterated in a second *Note* from October, 1974, stating:

With regard to the Roman Missal: when an episcopal conference has determined that a vernacular version of the Roman Missal—or of a part of it, such as the Order of Mass—must be used in its territory, from then on Mass may not be celebrated, whether in Latin or in the vernacular, save according to the rite of the Roman Missal promulgated by the authority of Paul VI on 7 April, 1969.⁴³

⁴⁰ *Ibid.*

⁴¹ Anthony Cekada, “The Nine vs. Archbishop Lefebvre: We Resist You to Your Face,” Traditionalmass.org, www.traditionalmass.org/images/articles/NineVLefebvre.pdf. (accessed march 28, 2013).

⁴² Mallerias, 510.

⁴³ “Note on the Obligation to Use the New Roman Missal” in Flannery, 281.

The note from the Congregation for Divine Worship acknowledged the concession to elderly or infirmed priests to continue use of the older liturgical books for celebrations without a congregation. However, the supposed proscription of the older books implied by these *Notes* elicited a general understanding that an indult would be necessary to permit use of the older liturgical books. Hence, the promulgation of *Quattuor abhinc annos* as an indult in 1984.⁴⁴

Diocesan bishops were mixed in their reception of the indult. Many bishops refused requests for Tridentine Masses by people whom they considered not to have met the conditions necessary for the exercise of the indult. Some viewed the indult as a step back away from the Council and a dangerous concession to persons opposed to the Council. Others saw the indult as a theologically dubious concession to cultural nostalgia. Few licit Masses were authorized in the years 1984-88, following the promulgation of the indult, while illicit Tridentine Masses (and sacraments) celebrated by priests of the Society of St. Pius X and other irregular traditionalist clergy continued to expand in number around the globe.⁴⁵

Still determined to resolve the situation of Lefebvre and the Tridentine liturgy, John Paul appointed a commission of nine Cardinals in 1986 to examine the legal status

⁴⁴ In fact, the older books were never abrogated and remained licit liturgical books in spite of popular opinion. Michael Davies explains that Paul VI in fact derogated the existing law with *Missale Romanum* in 1969, making the new liturgical books a legitimate option alongside the older books. See Davies, *Pope Paul's New Mass*, 51-54. Benedict XVI seems to agree with Davies in general principle. However, *Summorum Pontificum* gives priority to the liturgical books of Paul VI as the Ordinary Form, whereas the older books are the Extraordinary Form. The legal standings of the Ordinary and Extraordinary Forms will be addressed below.

⁴⁵ "A Short History of the SSPX," Society of St. Pius X in the United States of America, www.sspx.org/SSPX_FAQs/a_short_history_of_the_sspx-part-4.htm. (accessed March 28, 2013).

of the *usus antiquior* liturgy. The commission included these curial officials: Joseph Cardinal Ratzinger, Paul Augustin Cardinal Mayer, Silvio Cardinal Oddi, Alfons Cardinal Stickler, Agostino Cardinal Casaroli, Bernard Cardinal Gantin, Antonio Cardinal Innocenti, Pietro Cardinal Palazzini, and Jozef Cardinal Tomko.⁴⁶ Two questions were posed to the commission for examination:

1. Did Pope Paul VI authorize the bishops to forbid the celebration of the traditional Mass?
2. Does the priest have the right to celebrate the traditional Mass in public and in private without restriction, even against the will of his bishop?⁴⁷

According to accounts of the commission proceedings, the cardinals unanimously determined that Pope Paul VI never gave the bishops the authority to forbid priests from celebrating the traditional rite of Mass. Regarding the second question, the commission determined, voting 8-1, that priests cannot be obligated to celebrate the new rite of Mass nor can the bishops forbid or place restrictions on the celebration of the traditional rite of Mass whether in public or in private. The cardinals additionally recommended that the Pope issue a decree based upon their determinations.⁴⁸ It seems that John Paul had the intention to publish such a decree in November of 1988. However, pressure upon the Holy Father from those opposed to such a decree prevented its promulgation.⁴⁹

⁴⁶ John Vennari, "Traditional Mass Never Forbidden," *Catholic Family News*, February 1998. See also Michael Davies, *Liturgical Time Bombs in Vatican 2: Destruction of the Faith through Changes in Catholic Worship* (Rockford, IL: TAN Books and Publishers, 2009), 96-98. Nicola Bux and Salvator Vitellio, "Dossier On the Motu Proprio of Benedict XVI," Catholicculture.org, <http://www.catholicculture.org/culture/library/view.cfm?recnum=7729> (accessed March 28, 2013).

⁴⁷ Vennari, "Traditional Mass Never Forbidden".

⁴⁸ *Ibid.*

In 1987, the Congregation for the Doctrine of the Faith (CDF) under then Cardinal Ratzinger, proposed a new initiative to seek a resolution for the case of Lefebvre and the Society of St. Pius X. This initiative was motivated by Lefebvre's 1986 negative reaction to the ecumenical and interfaith prayer meeting at Assisi that had occurred at Assisi on October 12 that year as well as his negative reaction to the response to *dubia* submitted by Lefebvre to the CDF regarding the conciliar document *Dignitatis Humanae*. Lefebvre was scandalized by the former and disappointed by the latter. In response, he proposed to take a definitive step in his opposition to Vatican II and the liturgical renewal by consecrating bishops without papal mandate.⁵⁰ In order to avert what would appear to be a formal schism, Cardinal Ratzinger proposed an apostolic visitation to the main houses of the Society in Europe, as well as the houses of certain religious orders aligned with Lefebvre. The purpose of the visitation was to ensure that both doctrine and practice was sound in the Society in order to come to some canonical solution and regularization of Lefebvre, the Society, and its approximately one million supporters worldwide. This visitation was made by Eduard Cardinal Gagnon in the autumn of 1987, and seems to have been followed by a favorable report by Cardinal Gagnon to the CDF and the Pope.⁵¹

Already an octogenarian and replaced by the German priest, Franz Schmidberger, as Superior General of the Society of St. Pius X, Lefebvre was determined to consecrate bishops in light of Assisi and the CDF response to the religious liberty *dubia*. He lost all confidence and hope in the Roman authorities, seeing them as agents of a revolution in

⁴⁹ *Ibid.*

⁵⁰ Mallerai, 536-547.

⁵¹ *Ibid.*, 550-552.

the Church. Nevertheless, he could accept some canonical settlement with Rome, one that would protect the integrity of the Society as he had developed it. Rome would need to guarantee exclusive use of the 1962 liturgical books to the Society. Additionally, the Society would need to be permitted to exist and operate outside the authority of the local ordinaries, and would need a guarantee that it could continue its criticism of the *Novus Ordo* liturgy and Vatican II teachings on ecumenism, collegiality, and religious liberty.⁵²

After several months of silence, the CDF contacted Lefebvre in March 1988 asking to meet in order to put forward some concrete proposals for the situation. Cardinal Ratzinger, as prefect of the CDF, replaced ⁵³Cardinal Gagnon as the main representative for the Roman side. Lefebvre and his aides met with Ratzinger and others from the CDF several times during the spring of 1988.

These conversations came to a head on May 5, 1988, when Lefebvre signed a Protocol Agreement with the CDF that would have provided for a canonical regularization of the Society, its continued use of the 1962 liturgical books, the consecration of a successor bishop to Lefebvre, and the erection of a Roman commission to oversee traditionalist matters. However, whether motivated from a personal distrust of Roman officials or pressured by hard-line members of the Society, Lefebvre notified Cardinal Ratzinger the next day that he repudiated the agreement. Talks fell apart, and Lefebvre resolved to move forward with the illicit episcopal consecration of four members of the Society.⁵⁴ In May and June 1988, John Paul intervened directly and

⁵² *Ibid.*

⁵³ *Ibid.*

⁵⁴ *Ibid.*, 553-557.

through Bernard Cardinal Gantin, prefect of the Congregation of Bishops, to try to block this grave action.⁵⁵

Nevertheless, Lefebvre persisted in his intention. On June 30, 1988, Lefebvre consecrated the Englishman Richard Williamson, the Frenchman Bernard Tissier de Mallerais, the Swiss Bernard Fellay, and the Spaniard Alfonso de Galarreta to the episcopacy without papal mandate (See *Illustration 3*). The retired Brazilian Bishop Antônio de Castro Mayer, emeritus Bishop of Campos, joined Lefebvre as a co-consecrator (See *Illustration 4*).⁵⁶ Cardinal Gantin issued a public statement on July 1 stating that the episcopal consecrations were performed against the explicit will of John Paul and, therefore, the six bishops had incurred automatic excommunication under canon 1382 of the *Code of Canon Law*. Then on July 2, John Paul promulgated the *motu proprio Ecclesia Dei adflicta* repeating Cardinal Gantin's statement from the day before and explaining the Pope's own agenda for healing the situation.⁵⁷

Like the 1984 indult, the *motu proprio Ecclesia Dei adflicta* is a major piece in the unfolding history of what would come to be termed the Extraordinary Form of the Roman Rite. John Paul states in the *motu proprio*:

In itself, [Lefebvre's] act was one of *disobedience* to the Roman Pontiff in a very grave matter and of supreme importance for the unity of the church, such as is the ordination of bishops whereby the apostolic succession is sacramentally perpetuated. Hence such disobedience—which implies in practice the rejection of the Roman primacy—constitutes a *schismatic* act.⁵⁸

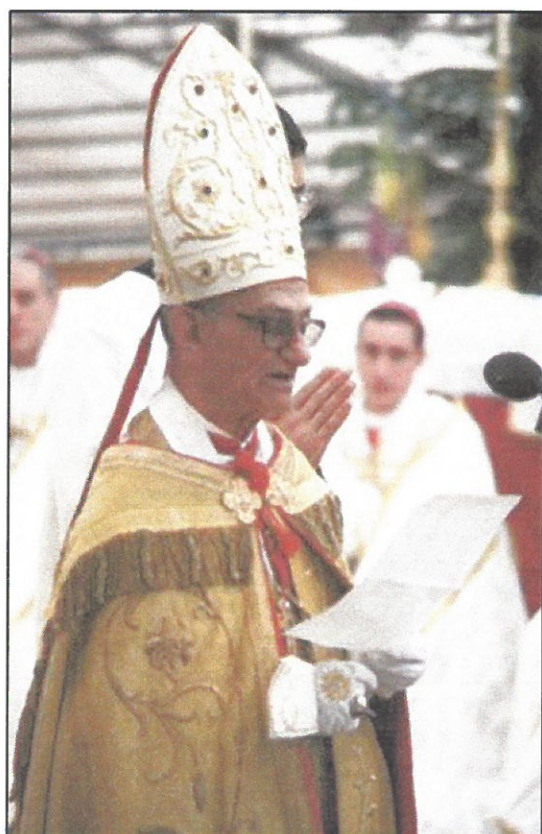
⁵⁵ *Ibid.*, 556.

⁵⁶ *Ibid.*, 560-565.

⁵⁷ *Ibid.*, 569.



*Illustration 3. Illicit Consecration of Bishops for the Society of St. Pius X at Ecône, Switzerland (June 30, 1988). Photograph Source: *Seminaire Internationale St. Pie X.**



*Illustration 4. Bishop Antônio de Castro Mayer (June 30, 1988). Photograph Source: *Seminaire Internationale St. Pie X.**

John Paul goes on to reaffirm that the six bishops incurred excommunication *latae sententiae* for the illicit consecration. He further urged all persons associated with Lefebvre to remain united to the Vicar of Christ, and proposed concrete ways in which this could be done:

[B]y virtue of my Apostolic Authority I decree the following:

- a) A *Commission* is instituted whose task it will be to collaborate with the bishops, with the Departments of the Roman Curia and with the circles concerned, for the purpose of facilitating full ecclesial communion of priests, seminarians, religious communities or individuals until now linked in various ways to the Fraternity founded by Mons. Lefebvre, who may wish to remain united to the Successor Peter in the Catholic Church, while preserving their spiritual and liturgical traditions, in the light of the Protocol signed on 5 May last by Cardinal Ratzinger and Mons. Lefebvre;
- b) This Commission is composed of a Cardinal President and other members of the Roman Curia, in a number that will be deemed opportune according to circumstances;
- c) Moreover, respect must everywhere be shown for the feelings of all those who are attached to the Latin liturgical tradition, by a wide and generous application of the directives already issued some time ago by the Apostolic See for the use of the Roman Missal according to the typical edition of 1962.⁵⁹

The immediate result of *Ecclesia Dei afflictata* was the erection of the Pontifical Commission *Ecclesia Dei* as a Roman dicastery charged with the affairs of Catholic traditionalists and the Tridentine liturgy.⁶⁰ Also, the Priestly Fraternity of St. Peter was

⁵⁸ See John Paul II, "Apostolic Letter '*Ecclesia Dei*' of the Supreme Pontiff John Paul II Given Motu Proprio," The Holy See, http://www.vatican.va/holy_father/john_paul_ii/motu_proprio/documents/hf_jp-ii_motu-proprio_02071988_ecclesia-dei_en.html (accessed March 28, 2013).

⁵⁹ *Ibid.*

established in October 1988 as a congregation of pontifical right. This community was formed initially by priests and seminarians of the Society of St. Pius X, who chose not to follow Lefebvre in his schismatic act.⁶¹

The overall effect of the episcopal consecrations with regard to the Society of St. Pius X was a breaking off of formal discussions between Rome and the Society for over a decade. Lefebvre died on March 25, 1991,⁶² and de Castro Mayer died April 25 that the same year.⁶³ Both died in a state of excommunication.

Over the years 1988 to 2007, several religious communities, both male and female, emerged alongside the Fraternity of St. Peter as congregations committed to the *usus antiquior*.⁶⁴ Among these can be mentioned the Tuscany-based Institute of Christ the King Sovereign Priest that was founded quite apart from the Lefebvrist movement in 1990 by Msgr. Gilles Wach.⁶⁵ The Canons Regular of St. John Cantius was founded in 1999 by Rev. C. Frank Phillips, C.R., pastor of St. John Cantius Church in Chicago.⁶⁶ The Cantians are noted for the solemn, classical celebration of the liturgy in both the Ordinary and Extraordinary Forms. Unique in 2002 was the erection of the Personal

⁶⁰ *Ibid.*

⁶¹ "What Are We: The Priestly Fraternity of St. Peter," FSSP: The Priestly Fraternity of St. Peter, <http://www.fssp.org/en/presentation.htm> (accessed March 28, 2013).

⁶² Mallerai, 611-613.

⁶³ "Bishop Antonio de Castro Mayer," Society of St. Pius X in the United States of America, http://www.sspix.org/bishop_de_castro_mayer/bishop_antonio_de_castro_mayer.htm (accessed March 28, 2013).

⁶⁴ See International Federation *Una Voce*. http://fiuv.org/links_broe.html. (accessed March 28, 2013). The listing of institutes celebrating the liturgy using the books of 1962 includes thirty-two male and twenty female congregations.

⁶⁵ See Institute of Christ the King Sovereign Priest. <http://www.institute-christ-king.org/>. (accessed March 28, 2013).

⁶⁶ See Canons Regular of St. John Cantius <http://www.canons-regular.org/>. (accessed March 28, 2013).

Apostolic Administration of St. John Mary Vianney in Campos, Brazil, as a personal apostolic administration for traditionalist followers of Bishop de Castro Mayer.⁶⁷ The apostolic administration is the only such structure in the world, and uses the 1962 liturgical books exclusively.

Also, during those same years of 1988-2007, the celebration of licit Tridentine Masses according to the precepts of *Ecclesia Dei adflicta* continued to grow steadily world-wide. Additionally, the licit celebrations of other sacraments according to the 1962 liturgical books widened, including the administration of Confirmation by some diocesan ordinaries.⁶⁸ Finally, of no little consequence, should be noted the continued expansion of the apostolate of the Society of St. Pius X around the globe.⁶⁹

Discussions between the Society and the Roman authorities were reestablished in 2000 during the Jubilee Year. During that celebration, the Society and its allies organized the largest single pilgrimage group to Rome. Impressed by the public witness of faith displayed by the Society, then President of the Pontifical Commission *Ecclesia Dei*, Dario Cardinal Castrillón Hoyos, invited the Superior General of the Society, Bishop Bernard Fellay (See *Illustration 5*), as well as the other three Society bishops, to reenter negotiations with Rome with regard to a regularization of the Society. These talks were done with the approval of John Paul and the cooperation of Cardinal Ratzinger.⁷⁰

⁶⁷ See Apostolic Administration of St. John Vianney. <http://www.adapostolica.org/>. (accessed March 28, 2013).

⁶⁸ See Coalition *Ecclesia Dei*. <http://www.ecclesiadei.org/Information.htm>. (accessed March 28, 2013).

⁶⁹ See "Statistics of the SSPX for 2012," http://www.sspix.org/miscellaneous/sspx_statistics_12-21-2012/sspx_statistics_12-20-2012.htm. (accessed March 28, 2013).

⁷⁰ Franz Schmidberger, "Update: The Vatican and the SSPX—the State of the Union?" Society of St. Pius X in the United States of America, http://www.sspix.org/sspx_and_rome/fr_schmidbergers_talk_part_2.htm



Illustration 5. Bishop Bernard Fellay (April 2012).
Photograph Source: *Documentation Information Catholiques Internationales*.



Illustration 6. Bishop Bernard Fellay meets with Pope Benedict XVI (August 29, 2005).
Photograph Source: Vatican Information Service.

Although the Roman authorities made a generous offer to the Society (and a similar offer would be accepted by the priests of Campos, Brazil), these talks came to naught when Bishop Fellay responded that the time was not yet propitious for a regularization, at least from the perspective of the Lefebvrists.⁷¹ Informal talks continued throughout the remaining years of the John Paul pontificate.⁷²

The ascension of Cardinal Ratzinger to the Chair of St. Peter on April 19, 2005, saw the beginning of a more irenic approach by Rome to the reconciliation of the Lefebvrists. Continuing the goal of John Paul for a solution to the traditionalist question, Ratzinger, now Pope Benedict XVI, placed the regularization of the Society of St. Pius X among his chief goals, yet within a broader context of renewal of the Church. John Paul's approach had been one of pastoral solicitude for the needs of persons attached to the *usus antiquior*. Benedict, however, situated the reconciliation of Lefebvrists within a wide-ranging program for New Evangelization that sought to restore the Faith in the face of an increasingly secularized Western society. Both the issue of the Lefebvrists and the wider issue of the Tridentine liturgy were seen by Benedict as specific pieces in a larger vision to restore Catholic identity and faith.⁷³

(accessed March 28, 2013). See also Bernard Fellay, "Statement of Bishop Fellay to SSPX Members and Friends," Society of St. Pius X in the United States of America, http://www.sspcx.org/sspcx_and_rome/statement_of_bishop_fellay_jan22_01.htm (accessed March 28, 2013).

⁷¹ Bernard Fellay, "Superior General's Letter to Friends and Benefactors," Society of St. Pius X in the United States of America, http://www.sspcx.org/superior_generals_news/supgen_60.htm (accessed March 28, 2013).

⁷² Bernard Fellay, "What Catholics Need to Know" (lecture, St. Vincent de Paul Church, Kansas City, MO, November 10, 2004).

⁷³ John Thavis, "Pope Expresses Hope for Full Communion with Traditionalist Society," CNS: Catholic News Service, <http://www.catholicnews.com/data/stories/cns/0900410.htm> (accessed March 28, 2013).

At the request of the Fellay, Benedict invited the Lefebvrist Superior General to a private audience on August 29, 2005, at Castel Gandolfo (See *Illustration 6*). The audience was also attended by Cardinal Castrillón Hoyos, representing the *Ecclesia Dei* Commission, as well as the former Lefebvrist Superior, Franz Schmidberger. Discussion focused on the contemporary state of the Church and of the Society, concerns of the Society regarding what they perceived to be a crisis of faith in the Church, the re-allowance of the Tridentine Mass, and the possible regularization of the Society by Rome. Fellay and Schmidberger presented Cardinal Castrillón Hoyos with the three conditions necessary for regularizing the Society: lifting the excommunications from the Lefebvrist bishops, a discussion of Vatican II as problematic for the Society (collegiality, ecumenism, and religious liberty), and the recognition that the Tridentine liturgy could be freely celebrated by any priest.⁷⁴

Anticipated since the beginning of his Pontificate, especially in light of his own liturgical theology, Benedict promulgated the *motu proprio Summorum Pontificum* on July 7, 2007, recognizing the right of every Roman Catholic priest to utilize the liturgical books of 1962. Regarding the Roman Rite, Ratzinger states:

In Masses celebrated without the people, each Catholic priest of the Latin rite, whether secular or regular, may use the Roman Missal published by Bl. Pope John XXIII in 1962, or the Roman Missal promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. For such celebrations, with either one Missal or the other, the priest has no need for permission from the Apostolic See or from his Ordinary.⁷⁵

⁷⁴ "Interview with Bishop Fellay Concerning His August 29, 2005, Meeting with Pope Benedict XVI," Society of St. Pius X in the United States of America, http://www.sspix.org/sspix_and_rome/interview_re_aug_29_05_meeting_w_pope.htm (accessed March 28, 2013).

Of particular surprise, was the declaration by Benedict that the Roman Missal published by John XXIII had never ceased to be a legitimate liturgical usage of the Roman Church. Ratzinger writes:

It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962 *and never abrogated*, as an extraordinary form of the Liturgy of the Church.⁷⁶

Catholic traditionalists, both supporters of Lefebvre and others, had long argued on various grounds (e.g., the provisions of Pius V's bull *Quo Primum*, immemorial custom, specific wording of Paul VI's Apostolic Constitution *Missale Romanum*) that the Tridentine liturgy had never been abrogated.⁷⁷ In *Summorum Pontificum*, Benedict seems to be agreeing with the traditionalists, suggesting the introduction of the liturgical books promulgated under Paul VI amounted to a derogation of the previous books.

Summorum Pontificum is a new expansion in a common project of John Paul and Benedict, developed to a higher level by clearer juridical regulations. In his *Letter to Bishops*, Benedict also dismisses the claim that only an older, nostalgic generation seeks the Extraordinary Form. Benedict states:

[A] good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was

⁷⁵ Benedict XVI, "Apostolic Letter in the Form of 'motu proprio' *Summorum Pontificum*," United States Conference of Catholic Bishops, <http://www.usccb.org/prayer-and-worship/the-mass/extraordinary-form/upload/VISEnglishSummPont.pdf> (accessed March 28, 2013) 2.

⁷⁶ *Ibid.*, 1.

⁷⁷ Michael Davies, *Pope Paul's New Mass*, 53. The 1986 Committee of Cardinals charged with reviewing the 1984 Indult agreed that the *usus antiquior* has never been abolished.

especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration. We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level. Many people who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them.⁷⁸

Rather, Benedict scrupulously asserts that the *motu proprio* represents the very intention and will of the Church for all Roman Catholics. With the *motu proprio*, Benedict makes clear that he is continuing and completing the provisions made by Pope John Paul II in 1984 with *Quattuor abhinc annos* and in 1988 with *Ecclesia Dei adflicta*. Benedict declares:

[I]n some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms. These had so deeply marked their culture and their spirit that in 1984 the Supreme Pontiff John Paul II, moved by a concern for the pastoral care of these faithful, with the special indult '*Quattuor abhinc annos*,' issued by the Congregation for Divine Worship, granted permission to use the Roman Missal published by Blessed John XXIII in the year 1962. Later, in the year 1988, John Paul II with the Apostolic Letter given as *motu proprio*, '*Ecclesia Dei*,' exhorted bishops to make generous use of this power in favor of all the faithful who so desired.

Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of March 22, 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following....⁷⁹

⁷⁸ See Benedict XVI, *Accompanying Letter*.

⁷⁹ *Ibid.*

Use of the Extraordinary Form liturgy has continued to expand since the promulgation of *Summorum Pontificum*. In the years immediately following the publication of the *motu proprio*, noticeable increases could be quantified around the globe. In the United States, the number of every-Sunday liturgies according to the Extraordinary Form grew by 148% in the first twelve months, and every-Sunday Traditional Masses were restored in thirty American dioceses in that same time. As a result, Masses in the *usus antiquior* are now offered in 80% of American dioceses, and about 96% of American faithful live in those sees. In France where the highest concentration of traditionalist Catholic are found, 80% of the dioceses have the Extraordinary Form liturgy every Sunday, and 85% of the faithful live in those French dioceses. The rate of growth in the numbers of such Masses and the dioceses in which they are offered is even more impressive in the case of Germany. There were important improvements in other countries as well, including New Zealand, Italy, the United Kingdom, Brazil, Mexico, Chile, Poland, and the Philippines.⁸⁰

In order to understand the intention of *Summorum Pontificum*, the *motu proprio* should be read in light of Benedict's own liturgical theology as well as the specific provisions of the *motu proprio* and its *Accompanying Letter to Bishops*. It also needs to be understood in light of the subsequent decree *Universae Ecclesiae* by the Congregation of Worship that elaborates on the specific application of *Summorum Pontificum*.

⁸⁰ Peter Karl T. Perkins, "How Benedict XVI Can Restore Tradition and Save the World," The Gregorian Mass, entry posted August 21, 2008, <http://gregorianmass.blogspot.com> (accessed March 28, 2013).

B. Theological Considerations

Liturgy was a central concern for Benedict XVI in his theological writings both before and after his election to the Papacy. His liturgical observations are generally sober and display greater acumen in this area than any other contemporary Pontiff. In an interview given to Peter Seewald, then Cardinal Ratzinger states:

If we want to understand the Church properly, then we must look at her...above all from the standpoint of her liturgy. That is where she is most often herself; that is where she is ever and ever again touched and renewed by the Lord.⁸¹

To understand the theology behind *Summorum Pontificum* and grasp what Benedict intends through this legislation, one ought to survey both his liturgical writings as a Cardinal as well as his teachings as Pope.⁸² Only in this way can one fully appreciate the liturgical renewal that he has initiated. Benedict's theology is profoundly Christocentric. One easily recognizes that, for Benedict, Jesus Christ is inseparable from His Mystical Body, the Church. Here he echoes the teaching of *Sacrosanctum Concilium*.

Prior to his election as Pope, Ratzinger's main theological contributions to liturgy were found in his books *Introduction to Christianity*, *Feast of Faith*, and *Spirit of the Liturgy*. In these works one encounters Ratzinger's motivational themes: hermeneutic of

⁸¹ Joseph Cardinal Ratzinger, *God and the World: Believing and Living in Our Time* (San Francisco, CA: Ignatius Press, 2002), 343.

⁸² Benedict's most significant works related to liturgy include: *Eucharistie—Mitte der Kirche* (Munich: Erich Wewel Verlag, 1978); *The Feast of Faith: Approaches to a Theology of Liturgy* (San Francisco: Ignatius Press, 1986); *A New Song for the Lord: Faith in Christ and the Liturgy* (New York: Crossroad, 1996); *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000); "Eucharist and Mission", in *Irish Theological Quarterly* 65 (2000): 245-264; *God is Near Us: The Eucharist, the Heart of Life* (San Francisco: Ignatius Press, 2003); "Communion: Eucharist-Fellowship-Mission", in *Pilgrim Fellowship of Faith: The Church as Communion* (San Francisco: Ignatius Press, 2005), 60-85; "Eucharist-Communion-Solidarity: Christ Present and Active in the Blessed Sacrament", in *On the Way to Jesus Christ* (San Francisco: Ignatius Press, 2005), 107-128.

continuity, organic development, and cosmic liturgy. These principles will be examined below.

Joseph Murphy points out that the heart of Ratzinger's Eucharistic theology is the reality of Christian joy. Humanity finds salvation in Christ. This salvation comes through the Incarnation, through the Cross and Resurrection, through the Ascension, and through the sending of the Holy Spirit by the Father and the Son. Above all, this salvation is manifested in the Eucharistic mystery where, through the Paschal Mystery, Christ empties Himself in sacrifice and remains with His Church in the Real Presence.⁸³

Turning first to Ratzinger's seminal work, *Introduction to Christianity*, written soon after the turbulent summer of 1968, Ratzinger does not address liturgy directly. His interests are the much broader issues of the reasonable nature of theistic faith and Christian belief, the challenge of the Incarnation for contemporary humanity, and the importance of the Church in the economy of salvation. Nevertheless, Ratzinger is not wholly silent on the subject of the Eucharist. In identifying Christ as the completely open man, Ratzinger recognizes the completion and perfection of the Incarnation in the sacrificial action of the Cross. In the Crucified Christ, God is revealed to humanity and humanity is made known to itself.⁸⁴ Further, through the Cross, Christ has opened Himself to the world in a quite literal way through His pierced side. The walls of human division are torn down by the Crucified One who is all transition.⁸⁵ Further, Ratzinger points out that:

⁸³ . Joseph Murphy, *Christ, Our Joy: the Theological Vision of Pope Benedict XVI* (San Francisco: Ignatius Press, 2008), 172.

⁸⁴ Joseph Ratzinger, *Introduction to Christianity* (San Francisco: Ignatius Press, 1990), 222.

⁸⁵ *Ibid.*, 180.

The open side of the new Adam [Christ] repeats the creative mystery of the “open side” of man: it is the beginning of a new definitive community of men with one another, a community symbolized here by blood and water, in which John points to the basic Christian sacraments of baptism and Eucharist and through them to the Church as the sign of the new community of men.⁸⁶

Ratzinger identifies the birth and building up of the Church through the proto-liturgical action of Christ on the Cross and recognizes this as perpetuated through the sacramental life of the Church. The act of loving self-giving by Christ makes possible the communion of His disciples as a new people.

Ratzinger goes on in his *Introduction to Christianity* to identify two Gospel stories with Christian worship, namely, the Miracle of the Loaves and Fishes, as related in Mark, where “seven” excess baskets of fragments are mentioned (Mark 8:1-9) and the Marriage Feast of Cana, as related in John, where a superabundance of wine is miraculously made from water (John 2:1-11). Both stories are related to Eucharist and worship (bread and wine), and both stories reveal the infinite abundance of God’s generosity to humanity, surpassing all needs.⁸⁷

In his book *Feast of Faith: Approaches to a Theology of the Liturgy*, Ratzinger states in the Preface that “[c]oncern for the proper form of worship...is not peripheral but central to our concern for man himself.”⁸⁸ From the beginning, Ratzinger makes right practice in worship central to his reflections. Written in the midst of the liturgical confusion and experimentation of the immediate post-Vatican II period, Ratzinger seeks

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*, 197.

⁸⁸ Ratzinger, *Feast of Faith*, 7.

to answer how modern man might praise God according to His divine will as concretely manifested in the public worship of the Church.⁸⁹

Ratzinger addresses the question of form and content in the Eucharistic liturgy in Part One of *Feast of Faith*. Having established that prayer is fundamentally a rational product of faith, an act of being affirming the self and the Other,⁹⁰ and that prayer must have formal structure—especially the Eucharistic liturgy,⁹¹ Ratzinger then asks how that structure should appear and what that structure should be. He deconstructs the popular and contemporary notion of the Eucharistic as a meal, re-affirming, instead, the primacy of the Eucharist as thanksgiving and, above all, sacrifice.⁹² In doing so, Ratzinger appeals to the pre-eminent liturgist, Joseph Jungmann, stating:

On the basis of the liturgical texts themselves, Jungmann shows that, even in the most ancient forms, the *eucharistia*—the prayer of anamnesis in the shape of thanksgiving—is more prominent than the meal aspect. According to Jungmann, the basic structure, at least from the end of the first century, is not the meal but the *eucharistia*; even in Ignatius of Antioch this is the term given to the whole action.⁹³

Ratzinger points out that Luther's employment of the term "Supper," to identify the liturgical action, was wholly a novelty of the sixteenth century not present earlier except in reference to I Corinthians where it is used in regard to the satisfaction of

⁸⁹ *Ibid.*

⁹⁰ *Ibid.*, 22ff.

⁹¹ *Ibid.*, 33, 34.

⁹² *Ibid.*, 35, 36.

⁹³ *Ibid.*, 36, 37.

hunger.⁹⁴ He further shows that the notion of Eucharist as sacrifice was present in Christian liturgical thought in the early Church. Critical of the separation between the dogmatic and liturgical levels caused by the emphasis on Eucharist as meal, an emphasis heavily stressed in the latter twentieth century and influencing the manner of celebration of the Ordinary Form of the Roman liturgy, Ratzinger emphasizes the sacrificial nature of the Eucharist, not as the destruction of temporal goods as in pagan sacrifice, but as total self-giving in love:

Late antiquity had formulated the concept of the verbal sacrifice, which even found its way into the Roman canon under the term *oblatio rationabilis*; sacrifice to the Divinity does not take place by the transfer of property but in self-offering of mind and heart, expressed in word... The eucharistic prayer is an entering-in to the prayer of Jesus Christ himself; hence it is the Church's entering-in to the Logos, the Father's Word.⁹⁵

Ratzinger traces the development of the Christian Eucharist, showing that, while certainly there is a connection between the Last Supper and all Christian liturgy, the line of development is not straight from the Last Supper to the Mass. Rather, the Last Supper was a Jewish Passover meal; whereas, the Eucharistic liturgy is the action of a Church that has withdrawn from the Jewish context and instead celebrates the whole Paschal Mystery as a community that has abandoned the Jerusalem Temple and joined together as disciples in *agape*.⁹⁶

Continuing his rejection of “meal” as the *primary* nature of the Eucharistic liturgy, Ratzinger asserts:

⁹⁴ *Ibid.*

⁹⁵ *Ibid.*

⁹⁶ *Ibid.*, 44-47

People should no longer be able to speak of the Eucharist's "meal structure" *tout court*, since such a view is based on a misunderstanding of the Eucharist's origins and leads to a false view of the sacrament. There is even less excuse for the Eucharist being referred to simply as a "meal" (or even as a "sacrificial meal").⁹⁷

In his reflections in *Feast of Faith*, Ratzinger takes up the issue of the structure of the liturgical celebration, namely, how Christian worship should look and sound.

Situating this discussion within the context of the liturgical crisis of the post-Vatican II period, he recognizes that profound disagreement exists among liturgists regarding the very nature of liturgical celebration.⁹⁸ He seeks to clarify the confusion and resolve the crisis. He begins by laying out foundational principles. Among these are the ideas that the liturgy is a festal celebration,⁹⁹ liturgy possesses a cosmic and universal dimension,¹⁰⁰ and liturgy develops organically from already existing forms always in continuity with previous expressions.¹⁰¹

Ratzinger begins the discussion in *Feast of Faith*, by focusing on a crucial element found in *Sacrosanctum Concilium*, namely, the issue of active participation by the liturgical ministers and assembly. He states:

[Vatican Council II] reminded us most explicitly that the liturgy is, in the Church's language, *actio*, an action. Therefore it implies the *participatio actiuosa*, the active participation of all the faithful. But here again the impression has been given, to a greater or lesser extent, that if

⁹⁷ *Ibid.*, 51.

⁹⁸ *Ibid.*, 61.

⁹⁹ *Ibid.*, 62.

¹⁰⁰ *Ibid.*, 66.

¹⁰¹ *Ibid.*, 67.

liturgy is to be the work of the community, it must also be created by it; and putting it crudely, this led to its being measured by its entertaining value. The idea as to make it as exciting as possible, shaking up the standoffish, the fringe members, and drawing them into community.¹⁰²

Ratzinger warmly embraces the notion of active participation—but rightly understood. Contrary to the dominant perception that views active participation as a fundamentally outward and physical involvement in liturgical action by as many persons as possible, Ratzinger sees *actuoso participatio* through a spiritual perspective. This is fundamentally an interior participation, an act of surrender and conformity to the structure of the liturgy according to one's station within the Church.¹⁰³ It is following the liturgy according to its received practice, following the received formulae, and exercising the appropriate gestures.¹⁰⁴ Most surprising is Ratzinger's assertion that silence is the greatest form of active participation: "If there is to be real *participatio actuoso*, there must be silence. In this silence, together, we journey inward...."¹⁰⁵

Ratzinger concludes his reflections in *Feast of Faith* by looking at concrete applications for the liturgy, especially in light of the liturgical crisis following Vatican II. Here no one can accuse Ratzinger of holding reactionary or purely aesthetic and eccentric views of liturgy. He states:

Lest there be any misunderstanding, let me add that as far as content is concerned (apart from a few criticisms), I am very grateful for

¹⁰² *Ibid.*, 149, 150.

¹⁰³ *Ibid.*, 151.

¹⁰⁴ *Ibid.*, 73, 74. Ratzinger stresses that "[s]tanding, kneeling, sitting, bowing, beating one's breast, the sign of the cross—all these have an irreplaceable anthropological significance as the way the Spirit is expressed in the body."

¹⁰⁵ *Ibid.*, 72.

the new Missal, for the way it has enriched the treasury of prayers and prefaces, for the new eucharistic prayers, and the increased number of texts for use on weekdays, etc., quite apart from the availability of the vernacular.¹⁰⁶

Ratzinger holds a profound respect for the *usus antiquior*. However, he finds great spiritual riches in the renewed texts that followed Vatican II. This is not to say that he has no criticisms of the Ordinary Form. Ratzinger observes that often the liturgical books of the Ordinary Form appear to be the product of academic committee work rather than the fruit of organic development from the Extraordinary Form.¹⁰⁷ Further, in the implementation of the renewed liturgy after the Council, “a lot of things happened far too quickly and abruptly, with the result that many of the faithful could not see the inner continuity....”¹⁰⁸

In Ratzinger’s final reflections in *Feast of Faith*, he addresses the issue of orientation in worship. Since Vatican II, the practice of celebrating liturgy facing the assembly has become nearly universal in the Roman Rite. Ratzinger is cautious of this, especially the theology behind the practice *versus populum*. Speaking of the theological implication of liturgy celebrated *versus populum*, he states:

The general view [favoring liturgy facing the assembly] is totally determined by the strongly felt community character of the eucharistic celebration, in which the priest and people face each other in a dialogue relationship. This does express *one* aspect of the Eucharist. But the danger is that it can make the congregation into a closed circle which is no longer

¹⁰⁶ *Ibid.*, 87.

¹⁰⁷ *Ibid.*, 85. Elsewhere, Ratzinger says: “One of the weaknesses of the post-conciliar liturgical reform can doubtless be traced to the armchair strategy of academics, drawing up things on paper which, in fact, would presuppose years of organic growth.” *Feast of Faith*, 81.

¹⁰⁸ *Ibid.*, 84.

aware of the explosive Trinitarian dynamism which gives the Eucharist its greatness.¹⁰⁹

Ratzinger is concerned that this configuration of priest and people facing one another has the potential to exclude important theological elements beyond the immediate assembly. It may level liturgy to a celebration of the gathered community to the exclusion of the universal Church. While not advocating a complete return to *ad orientem* worship, at least not at the time of writing *Feast of Faith*, Ratzinger identifies the theological importance of facing eastward in liturgy (See *Illustration 7*). Pointing out that the posture of the liturgical presider facing the apse wall is neither a situation of celebrating with one's back to the assembly nor is it an intention of facing the tabernacle, Ratzinger, drawing on Jungmann, stresses that *ad orientem* worship is in fact "the priest and people together facing the same way in a common act of Trinitarian worship...united in facing eastward."¹¹⁰ He highlights the cosmic dimension of this explaining that by facing the rising sun, the *Oriens*—the East, both the centrality of the Resurrection and the hope of *parousia* are concretely expressed in Christian worship.¹¹¹ Ratzinger emphasizes the importance of following classical church architectural styles and the elements that need to be rediscovered, in order to put back the significance of mystery into Christian liturgy. Modern church architecture that neglects the classical elements of distinct narthex, nave, sanctuary and oriented altar tends towards liturgical utilitarianism, emptying itself of

¹⁰⁹ *Ibid.*, 142.

¹¹⁰ *Ibid.*, 140

¹¹¹ *Ibid.*



Illustration 7. Ordinary Form liturgy celebrated *ad orientem*. Assumption Grotto, Detroit, Michigan (January 14, 2006). Photograph Source: Marian Catechist Apostolate.



Illustration 8. Pope Benedict XVI celebrates the Ordinary Form liturgy *ad orientem* in the Sistine Chapel (January 15, 2008). Photograph Source: Vatican Information Service.

mystery and symbol. The Church must relearn that “Christian liturgy is cosmic liturgy” involving the whole of Creator and Creation, the whole cosmos.¹¹²

Over a decade after writing *Feast of Faith*, Ratzinger published his most important work on the liturgy, *Spirit of the Liturgy*. Written in the spirit of Romano Guardini’s book of the same title published over eighty years earlier, Ratzinger’s work seeks to “rediscover the liturgy in all its beauty, hidden wealth, and time-transcending grandeur, to see it as the animating center of the Church”¹¹³ in order “...to encourage, in a new way, something like a ‘liturgical movement’, a movement toward the liturgy and toward the right way of celebrating the liturgy...”¹¹⁴ In *Spirit of the Liturgy*, Ratzinger revisits many of the concerns and themes reflected upon in *Feast of Faith*, pursuing the questions deeper and broadening the liturgical horizon.

Ratzinger defines the nature and purpose of liturgy very precisely:

Worship, that is, the right kind of relationship with God, is essential for the right kind of human existence in the world... Worship gives us a share in heaven’s mode of existence, in the world of God, and allows light to fall from that divine world into ours.¹¹⁵

Here Ratzinger lays open the purpose for liturgy, namely, to unite God-Creator and Humanity-Creature according to their proper roles so that all Creation may exist in the harmony intended by God. The cosmic dimension of liturgy is central here within the

¹¹² *Ibid.*, 143.

¹¹³ Ratzinger, *The Spirit of the Liturgy*, 7.

¹¹⁴ *Ibid.*, 8.

¹¹⁵ *Ibid.*, 21.

context of relationship. Ratzinger continues: "Liturgy implies a real relationship with Another who reveals himself to us and gives our existence a new direction."¹¹⁶

Ratzinger sees the cosmic dimension of liturgy essential to understanding what liturgy should be and how it ought to be celebrated. He believes that the loss of the cosmic element in most contemporary liturgical celebrations has contributed to the crisis in liturgy following Vatican II. Removing the cosmic element promoted the temptation to self-worship by the liturgical assembly, namely, worship turned inward upon the assembly, becoming a celebration of the self, which Ratzinger identifies with the worship of the Golden Calf in Exodus.¹¹⁷

With regard to the cosmic dimension of liturgy, Ratzinger takes up the classical notion of *exitus* and *reditus*. Here he unites the personal, social, and universal dimensions of liturgy within a cross-shaped movement. Liturgy comes from heaven, bringing heaven to humanity, so that in turn humanity may return to heaven. In this movement the individual builds relationship in charity with others, the world, and God. *Exitus-reditus* is a neo-Platonic concept found perennially in Christian writings but especially in the works of the Pseudo-Dionysius, most notably, *The Celestial Harmony* and *The Celestial Hierarchy*. This principle views all Creation as emanating out from God as a free act of His love and, subsequently, returning to God who goes out to draw it back to Himself as the goal and completion of that Creation.¹¹⁸ For Ratzinger, within the *exitus-reditus* movement one experiences both the Fall of Adam (*exitus*) and the Redemption through

¹¹⁶ *Ibid.*, 22.

¹¹⁷ *Ibid.*, 23.

¹¹⁸ Jonathan Robinson, *The Mass and Modernity: Walking to Heaven Backward* (San Francisco: Ignatius Press, 2005), 321.

Christ (*reditus*).¹¹⁹ Liturgy meets humanity in its fallen state and brings it to the glorified state of heavenly beatitude.

In *Spirit of the Liturgy*, Ratzinger offers reflections on three themes: church architecture and the direction of prayer, music and art, and the body and liturgy. Critical of the influence of Enlightenment rationalism on much contemporary liturgical theology and practice, Ratzinger seeks to rejoin liturgy to its received historical development that often defies pragmatic and utilitarian notions of ritual and word.

Regarding church architecture and direction of prayer, contemporary liturgical practice should bow before the received patrimony, seeking to recapture the universal Christian expression of praying towards the east as “a fundamental expression of the Christian synthesis of cosmos and history.”¹²⁰ Ratzinger poses the question as to what direction the Church ought to pray during the Eucharistic liturgy. He then proceeds to draw out chronologically the development and placement of the altar in the earliest centuries together with the development of church buildings.¹²¹ Although Ratzinger holds *ad orientem* worship to be an ideal for Christian prayer, he recognizes that the contemporary situation may not readily admit a complete abandoning of *versus populum* worship that has assumed nearly universal practice in the Roman Rite since Vatican II. Delineating the antiquity and Christian universality of *ad orientem* worship,¹²² Ratzinger dismisses certain contemporary complaints that such worship is celebration “facing the

¹¹⁹ Ratzinger, *Spirit of the Liturgy*, 29-31.

¹²⁰ *Ibid.*, 75.

¹²¹ *Ibid.*, 76-79.

¹²² *Ibid.*, 78

wall” or with the celebrant’s “back to the people”.¹²³ Ratzinger does recognize the inherent dialogical nature of the Liturgy of the Word where the face-to-face exchange between celebrant and assembly may warrant a *versus populum* arrangement.¹²⁴ Nevertheless, Ratzinger argues for *ad orientem* worship in fact, or by iconographical substitution for the Liturgy of the Eucharist at the very least:

Facing east...was linked with the “sign of the Son of Man”, with the Cross which announces the Lord’s Second Coming. That is why very early on the east was linked with the sign of the Cross. Where a direct common turning to the east is not possible, the cross can serve as the interior “east” of faith. It should stand in the middle of the altar and be the common point of focus for both the priest and praying community. In this way we obey the ancient call to prayer: “*Conversi ad Dominum*”, turn toward the Lord!¹²⁵

When addressing the issue of music and art, Ratzinger again traces their historical development in the Church. While recognizing the subjective element in all aesthetic tastes, nevertheless, he insists that the objective elements be the leading criteria in ecclesiastical art and music. Addressing the recent trends in Roman Catholic art—especially a certain type of iconoclasm that followed Vatican II, Ratzinger sets out several principles to guide church art. First, he rejects the complete absence of images as incompatible with the Incarnation of God. Second, sacred art ought to draw its subject matter from salvation history, especially images drawn from the Scriptures that should have pride of place in sacred art. Third, ecclesiastical art ought to not merely illustrate past events, but draw humanity into the inner unity of God’s action in the world. Fourth,

¹²³ *Ibid.*, 80.

¹²⁴ *Ibid.*, 81.

¹²⁵ *Ibid.*, 83.

sacred art should be of a form and style so as to lead the worshipper into contemplation with the divine mysteries. And fifth, recognizing a clear distinction between religious art and sacred art, the latter being proper to liturgy, sacred art must not be the whim of subjectivity and complete free expression. Rather, sacred art must align with the received artistic canons of the iconographic tradition and reflect authentic theological truths.¹²⁶

Continuing with music, which he finds in dire need of renewal and reformation in the contemporary Roman Rite, Ratzinger identifies three particular senses in which music specifically relates to worship. First, singing the liturgy—the liturgical text—should be preferred to all other music whether hymnody or instrumental music. Second, liturgical music ought to reflect sobriety and a deep rationality. To this end, any music that would readily identify as *Dionysian* whether excessively sentimental or overly sensual should be excluded from liturgical use. And third, liturgical music should be beautiful according to the cosmological notion of beauty put forward in classical philosophy.¹²⁷

Lastly in *Spirit of the Liturgy*, Ratzinger addresses the concept of “active participation” in liturgy and its relationship to posture, gesture, and worship environment. Ratzinger cautions about the misunderstanding of “*participatio actuoso*” that gained a ubiquitous popularity in recent decades:

Unfortunately, [active participation] was very quickly misunderstood to mean something external, entailing a need for general activity, as if as many people as possible, as often as possible, should be visibly engaged in action. However, the word “part-icipation” refers to a principal action in which everyone has a “part”. And so if we want to discover the kind of doing that active participation involves, we need, first

¹²⁶ *Ibid.*, 131-135.

¹²⁷ *Ibid.*, 148-152.

of all, to determine what this central *actio* is in which all the members of the community are supposed to participate.¹²⁸

Ratzinger continues by showing that this *actio* refers not to the entire liturgical service or specific ritual acts, rather *actio* refers specifically to the Eucharistic prayer, that is the central *oratio* of the liturgical act.¹²⁹ This insight of Ratzinger has potentially revolutionary implications for contemporary liturgy. While most of the emphasis since Vatican II has been on external action for the assembly in liturgy, the assembly does not *directly* act in the Eucharistic Prayer. Their action is mediated through the priest. Further, the Eucharistic Prayer itself is the action of Jesus Christ, the High Priest, through the visible mediation of the priest. Returning to the notion of *exitus-reditus*, the ministerial priesthood brings heavenly things of God to the assembly, while offering up the prayers and earthly gifts of the assembly to heaven. Each person participates in the *actio Christi* according to their proper station, united as one body and one spirit. Ultimately, there is only one action—that of Christ. As Ratzinger points out: “The uniqueness of the Eucharistic liturgy lies precisely in the fact that God himself is acting and that we are drawn into that action of God.”¹³⁰

So how does one engage in “*participatio actuoso*” according to the intention of the Church? Ratzinger identifies this in two ways. First, for liturgical ministers, they participate actively by acting in their proper liturgical role with reverence, solemnity, and internal attentiveness to the prayers, movements, and gestures. For the assembly, they,

¹²⁸ *Ibid.*, 171.

¹²⁹ *Ibid.*, 172.

¹³⁰ *Ibid.*, 174.

too, participate through prayers, movements, and gestures proper to their role, one distinct from the liturgical ministers.¹³¹

As a final observation on Ratzinger's reflections in *Spirit of the Liturgy*, his thoughts on silence are striking. He says: "We are realizing more and more clearly that silence is part of the liturgy."¹³² The heavy emphasis on external participation in recent decades has led to a "noisy" liturgy—big gestures with loud prayers—wholly inverted from the received practice in the Roman Rite as it developed in the second millennium.¹³³ Ratzinger recognizes the need for silence in liturgy as an essential element.

Ratzinger continues: "For silence to be fruitful...it must not be just a pause in the action of the liturgy. No, it must be an integral part of the liturgical event."¹³⁴ He then criticizes the recent practice of inserting periods of silence after the homily and communion. He finds these wholly artificial and disruptive to the continuity of the liturgy.¹³⁵ Ratzinger does, however, praise silence during the Preparation of the Gifts as it enables an interior preparation that places the Christian into a right disposition for spiritual transformation.¹³⁶ So, too, Ratzinger emphasizes the importance of the silent

¹³¹ *Ibid.*, 176, 177.

¹³² *Ibid.*, 209.

¹³³ The *ars celebrandi* of the Extraordinary Form is notable by the prevailing silence of the rites combined with restrained, measured movements and gestures. Roberto de Mattei contrasted the atmospheres of the Ordinary and Extraordinary Form liturgies during his intervention at the July 2001 Fontgombault Liturgical Conference. See Roberto de Mattei, "Reflections on the Liturgical Reform" in Alcuin Reid, O.S.B., ed. *Looking Again at the Question of the Liturgy with Cardinal Ratzinger: Proceedings of the July 2001 Fontgombault Liturgical Conference* (Farnborough: St. Michael's Abbey Press, 2003), pp. 130-144.

¹³⁴ Ratzinger, *Spirit of the Liturgy*, 209.

¹³⁵ *Ibid.*, 210.

¹³⁶ *Ibid.*, 211.

prayers of the priest.¹³⁷ Finally, Ratzinger supports the possibility of the celebrant praying the Eucharistic Prayer silently, in part or in whole, according to the historic norm in the Western Church.¹³⁸

Following his 2005 election, Ratzinger's first encyclical as Pope Benedict XVI, entitled *Deus Caritas Est*, focused upon the superabundant divine love. Although in no way a treatise on liturgy, nevertheless, this encyclical possesses significant, though indirect, allusions to liturgy by way of the Eucharist. Benedict states:

“Worship” itself, Eucharistic communion, includes a reality both of being loved and of loving others in turn. A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.¹³⁹

This theme anticipates what Ratzinger subsequently elaborates in his Apostolic Exhortation *Sacramentum Caritatis*, namely, that the Eucharist has absolute priority over liturgical actions and rites.¹⁴⁰ In *Deus Caritas Est* he also affirms that the three fundamental dimensions of ecclesial mission cannot be separated—proclamation of the God's word, celebration of the divine service, and the exercise of ministerial service to the Church. These are inseparable, for Christian charity is not the building up of material utopias but rather the love of neighbor in Christ.¹⁴¹

¹³⁷ *Ibid.*, 212.

¹³⁸ *Ibid.*, 214, 215.

¹³⁹ Benedict XVI, “Encyclical Letter *Deus Caritas Est* of the Supreme Pontiff Benedict XVI to the Bishops Priests and Deacons Men and Women Religious and All the Lay Faithful On Christian Love,” The Holy See, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (accessed March 28, 2013), 14.

¹⁴⁰ *Ibid.*, 16.

¹⁴¹ *Ibid.*, 31.

The Synod on the Eucharist of 2005 was the crowning event of the John Paul's pontificate, although Benedict would be the Pope to oversee the Synod. Recognizing the importance of John Paul's Eucharistic ecclesiology, Benedict viewed the work of the Synod as the implementation of the themes emphasized by John Paul. Benedict sees his own teaching and directives in liturgy to be a completion and continuation of John Paul's work as pastorally systematized in the Synod.

In his response to the Synod, the 2007 Apostolic Exhortation *Sacramentum Caritatis*, Benedict stressed that the Eucharist is simultaneously Sacrifice and Sacrament.¹⁴² This truth assumes absolute priority over the liturgy which, in turn, takes central place in the faith life of the Church.¹⁴³

Carefully examining the meaning of the Eucharistic Mystery in the initial chapters of *Sacramentum Caritatis*, Benedict, drawing upon the importance of liturgy as action, goes on in latter chapters to focus the worship aspect of his reflections around liturgical ritual. He addresses the *ars celebrandi* in liturgy, an expression frequently mentioned by the Synod Fathers. According to Benedict, *ars celebrandi* applies to the celebrant of the Eucharistic liturgy—especially the Bishop—before all others. Benedict introduces his observations on the *ars celebrandi* within a discussion on liturgical aesthetics. Benedict states: “Beauty, then is not mere decoration, but rather an essential element of the liturgical action, since it is an attribute of God himself and his revelation.”¹⁴⁴ Benedict

¹⁴² Benedict XVI, “Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* of the Holy Father Benedict XVI to the Bishops, Clergy, Consecrated Persons and the Lay Faithful On the Eucharist as the Source and Summit of the Church's Life and Mission,” The Holy See, http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html (accessed March 28, 2013).

¹⁴³ *Ibid.*, 13, 14.

emphasizes the role of the bishop as chief liturgist in his diocese: “The Bishop, celebrant par excellence,” the one whose example, particularly in his cathedral, sets the tone and standard for the liturgies of a particular Church.¹⁴⁵ Benedict further stresses respect for the liturgical rites as handed over by the Church—an oblique reference to organic development and the importance of liturgy as something received rather than made.¹⁴⁶ For Benedict, in *Sacramentum Caritatis*, ecclesiastical art is never merely functional but is intended to be at the service of worship. Benedict clarifies this when he states: “Everything related to the Eucharist should be marked by beauty.”¹⁴⁷ Benedict also presents sound direction for sacred music in the liturgy, music that is transcendent and beautiful.¹⁴⁸

Benedict continues by addressing the correct understanding of “*actuosa participatio*” in *Sacramentum Caritatis*.¹⁴⁹ Benedict notes that active participation goes beyond liturgical activities to involvement in the very life of the Church, so that it is inseparable from the call of all Christians to mission and justice.¹⁵⁰

Eucharistic adoration was given pride of place at the Synod. Benedict’s response in *Sacramentum Caritatis* links adoration with the Eucharistic celebration—he regards

¹⁴⁴ *Ibid.*, 35.

¹⁴⁵ *Ibid.*, 39.

¹⁴⁶ *Ibid.*, 40.

¹⁴⁷ *Ibid.*, 41.

¹⁴⁸ *Ibid.*, 42.

¹⁴⁹ *Ibid.*, 52.

¹⁵⁰ *Ibid.*, 89.

the two as inseparable.¹⁵¹ Benedict goes on to emphasize the need for a prominent location for the tabernacle in churches.¹⁵²

Benedict's liturgical theology has been guided by the same principle that informs his broader theology—the *hermeneutic of continuity* (or *reform*). The word “hermeneutic” means a way of interpreting something. The hermeneutic of continuity signifies that the Church should interpret the documents of Vatican II as part of the unbroken development of the living tradition of the Church, that is, only in continuity with previous Councils and Papal teaching. Most importantly, the hermeneutic of continuity insists that Vatican II must not be understood as a sharp break with the past. Consequently, Benedict firmly rejects any distinction between “pre-conciliar” and “post-conciliar” Catholicism. For Benedict, this would represent a false dualism.¹⁵³

Benedict applies this principle to liturgy. The liturgical renewal mandated by the Fathers of Vatican II must be understood and implemented in continuity with the preceding (and continuing) liturgical tradition.¹⁵⁴ By contrast, a *hermeneutic of discontinuity* (or *rupture*) interprets Vatican II as a decisive break with all that came before. Applied to the liturgy, the hermeneutic of discontinuity represents the abolition of all rituals and elements that might block renewal and adaptation to contemporary needs

¹⁵¹ *Ibid.*, 66.

¹⁵² *Ibid.*, 69.

¹⁵³ Benedict XVI, “Christmas Address of His Holiness Benedict XVI to the Roman Curia Offering Them His Christmas Greetings,” The Holy See, http://www.vatican.va/holy_father/benedict_xvi/speeches/2005/december/documents/hf_ben_xvi_spe_20051222_roman-curia_en.html (accessed March 28, 2013).

¹⁵⁴ “Pope Benedict's Last Great Master Class: Vatican II, as I Saw It,” Vatican Radio, http://en.radiovaticana.va/news/2013/02/14/pope_benedict%27s_last_great_master_class:_vatican_ii_as_i_saw_it_%5Bfull/en1-665030 (accessed March 28, 2013).

and conditions. Perpetual revolution is implicit in this philosophy, which is why its liturgical partisans advocate continual change and alteration in worship.

While criticizing rash liturgical alterations and poor aesthetic tastes in much contemporary liturgy, Ratzinger has nevertheless made it clear that he embraces the post-conciliar liturgical reforms.¹⁵⁵ At the same time, Ratzinger has always been open about his enduring affection for the *usus antiquior*, a view informed by the hermeneutic of continuity. As a cardinal, Ratzinger labored closely with those who sought to maintain and promote the Tridentine liturgy.¹⁵⁶

Beneath the surface, one can detect in the writings of Ratzinger an underlying critique of modernity, understood to be the secular and empirical spirit of the Enlightenment central to the experience of contemporary society. Ratzinger emphasizes good liturgy—liturgy in continuity with forms handed down from the past—as an antidote to the false tendencies in modernity. This is not merely nostalgia for the past, nor is it reactionary, for he has no problem with good modern art and music.¹⁵⁷

¹⁵⁵ Ratzinger, *Feast of Faith*, 87.

¹⁵⁶ Ratzinger collaborated frequently with the International Federation *Una Voce* (FIUV), *Le Centre international d'Études liturgiques* (CIEL), and the Fota International Liturgy Conferences held annually in Cork, Ireland. On July 25, 1996, Ratzinger addressed the following message to the membership of FIUV on the completion of term by Michael Davies as President of the FIUV: "The International *Una Voce* Federation has played an important role in supporting the use of the 1962 edition of the Roman Missal in obedience to the directives of the Holy See. For this valuable service I express my gratitude to the members of the Federation and extend my blessing. The late Michael Davies, former President of FIUV, Michael Davies—his good humor and ever-present enthusiasm for the cause—will be sorely missed by all of us. God willing, *Una Voce* will continue to be instrumental in restoring the traditional Roman Rite to its rightful place in the Church, carrying on the torch Michael has passed to us: *Michael, Diolch Yn Fawr!*" See "Michael Davies R.I.P. (A Tribute to Michael Davies)," Free Republic, <http://www.freerepublic.com/focus/f-religion/1359569/posts> (accessed March 28, 2013).

¹⁵⁷ See Uwe Michael Lang, "The Crisis of Sacred Art and the Sources for Its Renewal," in *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International Liturgy Conference*, ed. Neil J. Roy and Janet E. Rutherford (Dublin: Four Courts Press, 2010), 98-115.

In the area of liturgy, Ratzinger cultivated a rich theology of worship through the application of the hermeneutic of continuity. Specifically, Ratzinger nurtured a deeper understanding of the Eucharist as the Lord's Sacrifice, correcting an over-emphasis on the meal dimension. While he recognized the simultaneous sacrificial and meal dimensions of the Eucharistic liturgy, Ratzinger dismisses the meal as the paradigm for understanding the Mass. The term "meal" in German and English cannot convey the depth of the liturgical action and its Passover roots. Nor does he accept the notion of sacrificial meal or banquet as this would still give priority in emphasis to the meal aspect. Rather, Ratzinger advocates a profound understanding of the priority of sacrifice according to the New Testament concept of sacrifice in the Epistle to the Hebrews, i.e., internalization of Christ's death and resurrection as the one and perfect sacrifice.¹⁵⁸

Ratzinger's advocacy of the hermeneutic of continuity can be witnessed in his liturgical acts as pope. On the Solemnity of the Baptism of the Lord, 2008, he celebrated Solemn Mass in the Sistine Chapel *ad orientem*, according to the Ordinary Form, that is he celebrated "facing the altar" rather than facing the congregation (See *Illustration 8*). In doing so Ratzinger reminds the Church that this is not simply a matter of where one faces. Rather, celebration towards the east is liturgy "turning towards the Lord," a spiritual insight with deep scriptural and liturgical significance.¹⁵⁹

Later that year, at the Papal Mass celebrated on Corpus Christi before the façade of St John Lateran, the communicants knelt before the Pope and received the Holy

¹⁵⁸ Ratzinger, *Feast of Faith*, 34-39.

¹⁵⁹ Matthew R. Plese "Pope Benedict XVI Celebrates Mass On January 13, 2008, as *Ad Orientem*," A Catholic Life, entry posted January 13, 2008, <http://acatholiclife.blogspot.com/2008/01/pope-benedict-xvi-celebrates-mass-on.html> (accessed March 28, 2013).

Eucharist on the tongue (See *Illustration 9*). A practice in continuity with the historically received practice of the Roman Rite, this soon became standard practice at Benedict's papal liturgies.¹⁶⁰

In regard to the quality of liturgical vessels, ornaments, and vestments, Ratzinger has insisted upon employing the best for God and those in continuity with that which has been received from recent history. He has restored the use of the Roman *pianeta*¹⁶¹ for the chasuble as well as use of the dalmatic (See *Illustration 10*). More recently the *fanon*¹⁶² has been resurrected. Benedict blends the best of old and new for liturgy (See *Illustration 11*).¹⁶³

Benedict's critique of liturgical rupture rested on the conviction that authentic liturgical development is always organic; that is, true liturgical development always arises out of already existing forms under the influence of the Holy Spirit. Benedict has been critical of the liturgical changes that followed Vatican II, arguing that these were not always organic. According to then-Cardinal Ratzinger, organic growth was replaced by something more reflecting a banal, manufactured product.¹⁶⁴ Further, alterations in liturgy should never be concocted by committees or individuals or produced by

¹⁶⁰ Carol Glatz, "Vatican: Receiving Eucharist Kneeling Will Be Norm at Papal Liturgies," CNS: Catholic News Service, <http://www.catholicnews.com/data/stories/cns/0803381.htm> (accessed March 28, 2013).

¹⁶¹ The *pianeta* is the specifically Roman design for chasubles in the so-called fiddle-back style. The *pianeta* is noteworthy for its rectangular backside equal in width to one's shoulders.

¹⁶² The *fanon* is a circular vestment similar to an amice but worn atop the chasuble. Since the 10th century, the fanon has been a uniquely papal vestment reserved exclusively for pontifical Masses. The fanon is made of white silk with gold stripes and has a circular shape.

¹⁶³ See Shawn Tribe, "Benedict: The Liturgical Pope?" New Liturgical Movement, entry posted December 20, 2007, <http://www.newliturgicalmovement.org/2007/12/benedict-xvi-liturgical-pope.html> (accessed March 28, 2013).

¹⁶⁴ Joseph Ratzinger, *Milestones: Memoirs, 1927-1977* (San Francisco: Ignatius Press, 1998), 148.



Illustration 9. Communicant receives Holy Eucharist from Pope Benedict XVI on the tongue while kneeling. Photograph Source: Vatican Information Service.

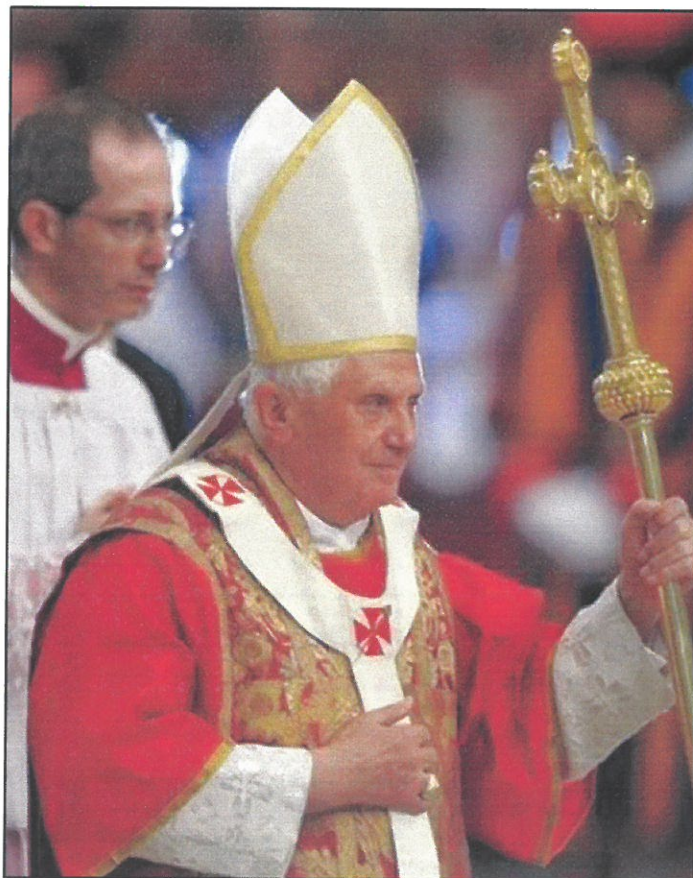


Illustration 10. Pope Benedict XVI celebrates Mass vested in *pianeta* and dalmatic. Photo Source: Vatican Information Service.

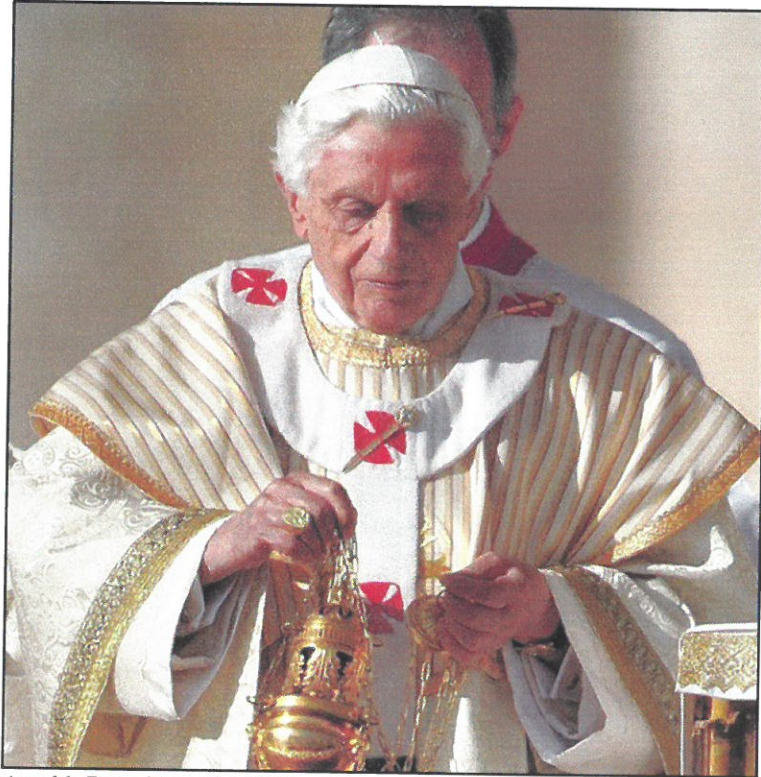


Illustration 11. Pope Benedict XVI celebrates Mass vested in fanon over the chasuble.
Photo Source: Vatican Information Service.



Illustration 12. Papal Mass using the Benedictine altar arrangement with seven candles and altar crucifix.
Photo Source: Vatican Information Service.

experiments. The fruit of such endeavors result in artificial intrusions into the worship life of the Church that interfere in the foundation of liturgical continuity—that liturgy is given to us by God, through the Church—and contradicts the spirit behind the axiom: *lex orandi, lex credendi*.¹⁶⁵ According to this saying, the received prayer of the Church establishes, expresses, and ultimately defines the content of beliefs. This becomes inverted when liturgy is developed experimentally in committee—a preformed belief set becomes the template for the development of ritual. Nevertheless, Ratzinger does not shirk away from problems that had emerged in liturgy prior to Vatican II.

Ratzinger argues that while it does develop over the course of time, the liturgy remains a treasure handed on to us, entrusted to us by the Church.¹⁶⁶ By sharp contrast, the hermeneutic of discontinuity sees liturgy as our creation—liturgy becomes what “we do” by our own inspiration and initiative. However, Ratzinger emphasizes that it is God who gathers us and God who gives us liturgy according to His will. Benedict makes parallel here to God’s gathering of the Hebrew people out of Egypt by calling them to worship Him in the wilderness as He prescribed and to receive the Law for life.¹⁶⁷ In the context of the New Law, Jesus would mandate at the Last Supper what those assembled by God are to do. Jesus commanded that his disciples: “do this in commemoration of me.”¹⁶⁸

Writing and speaking with a love of the liturgy, Ratzinger expounds a cosmological vision of worship. The liturgy of the Church, is not just the product of

¹⁶⁵ Ratzinger, *Feast of Faith*, 81.

¹⁶⁶ Ratzinger, *Milestones*, 148, 149.

¹⁶⁷ Ratzinger, *Spirit of the Liturgy*, 16-20.

¹⁶⁸ *Ibid.*, 78, 79.

human cultures. Rather, it intersects time and space, history and the cosmos, as creation is healed through the redeeming love of Christ. His saving Paschal Mystery is celebrated by, but never separated from, His Body the Church, worshipping in time and in eternity.¹⁶⁹

Ratzinger stresses, however, that liturgy is not an esoteric activity belonging to some ethereal existence. Rather, liturgy is by nature incarnational, grounded in the physical world of material creation where God the Son became flesh as the Son of God.¹⁷⁰ Liturgy involves the whole person, body and soul, just as the incarnation involves the whole Person of Jesus, God and man. Ratzinger writes:

The body has a place within the divine worship of the Word made flesh, and it is expressed liturgically in a certain discipline of the body, in gestures that have developed out of the liturgy's inner demands and that make the essence of the liturgy, as it were bodily visible.¹⁷¹

Ratzinger insists that the liturgical ritual in all its facets must be beautiful. Catholic worship ought to be a reflection of the cosmic order of Creation as well as illuminate the harmony of the divine Word. St. Augustine's understanding of God as beautiful is a major influence on the theology of Ratzinger. Ratzinger's concern that worship be aesthetically pleasing, according to classical standards, is a sharp rebuke to the hermeneutic of rupture and its tendency towards unattractive and disordered artistic

¹⁶⁹ *Ibid.*, 24-34.

¹⁷⁰ *Ibid.*, 47.

¹⁷¹ *Ibid.*, 176, 177.

expressions, or which favor a contemporary aesthetic that is habitually dull, cold, or minimalist.¹⁷²

Ratzinger's emphasis on beauty applies especially to music, and naturally so, since he is an accomplished classical musician. His emphasis on sacred music and fine art within the liturgy is best understood within a broader perspective of divine beauty. Ratzinger stresses that liturgical music should never be utilitarian; that is, music used to sustain worship or to function as a teaching device. There is a place for such music in the Church, but apart from liturgy.¹⁷³ Further, ecclesiastical music intended for liturgical use should express the divine praise of the Word in the cosmos, therefore it must never to be left to subjective caprice or the changing fads of social convention.¹⁷⁴ In accord with the tradition of the Church, both West and East, Ratzinger insists that the human voice in song should always enjoy precedence over instrumental music.¹⁷⁵

Ratzinger's cosmological vision of the Eucharist reveals his appreciation for celebrating the Eucharist *ad orientem*, that is, towards the east. Following the ancient Christian practice in both the West and East, Ratzinger stresses the importance of the whole congregation at worship turning towards the Light of the risen Lord symbolized by the rising sun in the east. So, too, in the East, the risen Christ reigns in His Creation and shall come upon the clouds in His Second Coming¹⁷⁶. Ratzinger recognizes the cultural difficulty of appreciating this symbolism today in the secularized Western World.

¹⁷² *Ibid.*, 124-135.

¹⁷³ *Ibid.*, 146-148.

¹⁷⁴ *Ibid.*, 154, 155.

¹⁷⁵ Ratzinger, *Feast of Faith*, 104, 105.

¹⁷⁶ *Ibid.*, 140, 141.

Nevertheless, he connects the *ad orientem* posture to both the hermeneutic of continuity and organic development, stressing that such worship is not celebrating Mass with the celebrant's "back to the people" but, rather, brings priest and people together in a common direction praying the liturgy together.¹⁷⁷ Whereas in liturgy *versus populum*, the dialogical nature of worship reflects prayer between celebrant and assembly, this shifts to a dialogue between God and celebrant with the assembly in *ad orientem* worship. Ratzinger challenges the prevailing post-conciliar assumptions in liturgical theology that has resulted in an almost universal practice of moving altars and celebrating Mass *versus populum*.¹⁷⁸

However, realizing that liturgy cannot always be celebrated *ad orientem*, especially in light of some recent church construction, Ratzinger suggests as a way to help restore a liturgy "turned to the Lord" involving a simple rearrangement of free-standing altars so that the cross is placed on the altar in such a way that the priest and people both gaze upon it as the iconic focus of the liturgy (See *Illustration 12*).¹⁷⁹ Employing this arrangement at his papal Masses, Benedict advocates the positioning of an altar crucifix at the center of the *mensa*, flanked by candles, of a significant size. In *Feast of Faith* and *The Spirit of the Liturgy*, Ratzinger argues that the altar is not a setting to glorify the celebrant of the liturgy or any man. Rather, during the action of the liturgy, the altar itself should draw us around the crucified and risen Lord who is the true

¹⁷⁷ Ratzinger, *Spirit of the Liturgy*, 80, 81.

¹⁷⁸ *Ibid.*, 82.

¹⁷⁹ Ratzinger, *Feast of Faith*, 143, 144.

celebrant.¹⁸⁰ Focus moves from the person of the liturgical presider to the presence of Christ the Paschal Sacrifice symbolized in the crucifix. Additionally, Ratzinger notes that this altar arrangement eliminates the possibility of the assembly turning in on its self, forming a closed circle of worship apart from the universal liturgy of the Church.¹⁸¹

C. Juridical Considerations

Summorum Pontificum sets out specific alterations to the liturgical law of the Roman Church *sui juris*. Benedict acknowledges that the liturgical books promulgated in 1962 by Blessed John XXIII have never been abrogated and remain valid expressions of the public worship of the Latin Church. Further, “to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place,”¹⁸² Benedict grants to all priests of the Latin Church *sui juris* the right to employ the 1962 liturgical books—missal, breviary, and ritual—as a living expression of faith and spirituality equal in value and dignity to the renewed liturgy following the Second Vatican Council. Benedict insists upon a unity of the one Roman rite which he identifies as existing in two forms: The liturgical books promulgated by Paul VI and renewed under John Paul II are labeled the “ordinary expression” (Ordinary Form), while those books issued under Bl. John XIII are called the “extraordinary expression” (Extraordinary Form). Twelve specific articles of pastoral and juridical value are promulgated in *Summorum Pontificum* delineating the parameters for the use of the Extraordinary Form.

¹⁸⁰ Ratzinger, *Spirit of the Liturgy*, 84.

¹⁸¹ *Ibid.*, 80.

¹⁸² Benedict XVI, *Accompanying Letter*.

According to the legislative articles of *Summorum Pontificum*, every priest has the right to use the Extraordinary Form for private Mass.¹⁸³ Additionally, stable groups of the faithful attached to the classical liturgy may petition a parish pastor to introduce the Extraordinary Form liturgy into the regular parish life—and the pastor is willingly to respond.¹⁸⁴ The use of the Extraordinary Form liturgy extends to ritual Masses (e.g., marriages and funerals)¹⁸⁵ as well as the sacraments—baptism, penance, unction.¹⁸⁶ According to the spirit of the *motu proprio*, it seems that a pastor may even introduce the Extraordinary Form at his own initiative.

Benedict composed a cover letter to explain, in part, his motivation for promulgating the *motu proprio*, as well as to allay fears in some corners that the rehabilitation of this classical use of the Roman liturgy could be cause for division and disarray in the Church.¹⁸⁷ As Benedict states in his explanatory letter:

“What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.”¹⁸⁸

Benedict emphatically states that the liturgical books of 1962 were never abrogated and continue as a legitimate expression of the liturgical life of the Latin

¹⁸³ *Summorum Pontificum*, 2.

¹⁸⁴ *Ibid.*, 5.

¹⁸⁵ *Ibid.*

¹⁸⁶ *Ibid.*, 6.

¹⁸⁷ Benedict XVI, *Accompanying Letter*.

¹⁸⁸ *Ibid.*

Church. It is his sincere hope that, while remaining two distinct liturgical expressions of the Roman Rite, the Extraordinary Form and Ordinary Form mutually enrich each other.¹⁸⁹ The provisions contained in the *motu proprio* should be seen by all Catholics as an immense gift to the Church and to priests in particular.

One of the primary goals of *Summorum Pontificum* submitted by Benedict is an internal reconciliation in the Church. This involves two distinct reconciliations. First and most obvious, Benedict intends that the recognition of the *usus antiquior* as a legitimate and current liturgical expression of the Roman Rite to which every priest may lawfully avail himself for Mass, Liturgy of the Hours, and most sacraments will expedite the reconciliation of the Society of St. Pius X with the Church.

The scriptural basis for ecclesial reconciliation permeates the New Testament. Paul is consumed with theme of reconciliation at the service of ecclesial unity. He seeks to quell division in the Church at Corinth.¹⁹⁰ He calls back the Galatians from the influence of false teachers,¹⁹¹ and the Philippians he warns of false teachers and sowers of division.¹⁹² Paul seeks reconciliation in Christ and with that reconciliation comes the unity of the early Church.

Throughout the Gospels, the whole ministry of Christ is to proclaim the kingdom of God to the lost sheep of the house of Israel.¹⁹³ Perhaps of all Gospel stories, the

¹⁸⁹ *Ibid.*

¹⁹⁰ 1 Cor. 1:11

¹⁹¹ Gal. 3:1.

¹⁹² Eph. 3:2.

¹⁹³ Cf. Mt. 15:24.

Parable of the Lost Sheep¹⁹⁴ best grounds the principle of internal ecclesial reconciliation. Here the shepherd seeks out the single sheep that has strayed from the flock, rejoicing greatly when that sheep has been found and returned to unity with the other ninety-nine. The good of the whole flock as well as the welfare of the single, lost sheep are intimately linked to the unity of the sheepfold. The shepherd loves the flock as well as each individual sheep. So great is this love that the shepherd cannot bear the loss of one sheep. He fears for the safety of that sheep and laments the absence in the flock.

In *Summorum Pontificum*, Benedict seeks to draw back into the one fold all those who have wandered off. In the first place, this applies to the Society of St. Pius X, as the ecclesial situation of that congregation places it in a position gravely schismatic. However, the liturgical legislation set out in the *motu proprio* seeks to draw back to the unity of the Church others as well, namely, those of a traditionalist orientation who would follow the Lefebvrists in a schismatic trajectory as well as those of more progressive orientation whose liturgical and ecclesiology outlooks would put them in rupture with the living Church. While appearing to be a concession to regressive elements, *Summorum Pontificum* represents a clarification of the liturgical law of the contemporary Church intended for the whole Church, not merely those on the periphery.

In this regard, the *Accompanying Letter to Bishops* of July 7, 2007, explains the intention of Benedict for achieving reconciliation in the Church. He says:

I now come to the positive reason which motivated my decision to issue this *motu proprio* updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the

¹⁹⁴ Mt. 18:12-14; Lk. 15:3-7.

Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew.¹⁹⁵

As chief shepherd of the Church, Benedict seeks to restore ecclesial unity and make proper amends for past deficiencies that contributed to a rending of that unity.¹⁹⁶ *Summorum Pontificum* upholds the aspirations of those Catholics attached to older liturgical expressions.¹⁹⁷ Further, admission is made that Church authorities did not do all that was necessary to preserve unity in the recent past, nor did those authorities adequately express the true status of the older liturgical rites. This engenders on all a need for interior examination with regard to attitudes and actions contrary to Christian charity and ecclesial unity as well as the need to come to terms with the received history of the Church understood as growth in continuity with the past rather than rupture.¹⁹⁸

Benedict presents a revolutionary juridical interpretation in his *Accompanying Letter*, a principle that underlies the *Motu Proprio*. In this covering letter, Benedict affirms that, contrary to widespread opinion, the *usus antiquior* was never formally abrogated.¹⁹⁹ This is affirmed in Article 1 of *Summorum Pontificum*.²⁰⁰ The debate on

¹⁹⁵ Benedict XVI, *Accompanying Letter*.

¹⁹⁶ *Ibid.*

¹⁹⁷ *Summorum Pontificum*.

¹⁹⁸ Benedict XVI, *Accompanying Letter*.

¹⁹⁹ *Ibid.*

whether the old rite had been abrogated centered upon the wording of Pope Paul's Apostolic Constitution *Missale Romanum* promulgating the new missal of 1970. Now that issue is settled. The traditional Mass was never abolished. What then is its true status?

The answer can be found in the *motu proprio* itself where it establishes that the pre-conciliar liturgy, the *Missale Romanum* of Blessed John XXIII, as the "extraordinary" form of the Roman Rite, is parallel to the "ordinary" form, the *Missale Romanum* of Pope Paul VI.²⁰¹ These are "two expressions of the Church's *Lex orandi*" and "two usages of the one Roman Rite". A distinction is made between the "ordinary" form, the Mass we use in the missal of 1970, and the "extraordinary" form, the pre-conciliar rite. This play on words, "ordinary" and "extraordinary" seems preferable to speaking of the "*Novus Ordo*" and the "*usus antiquior*," because it presents two ways of celebrating the one Mass of the Roman Rite.

According to the legislative articles of *Summorum Pontificum*, every priest has the right to use the Extraordinary Form for private Mass.²⁰² Additionally, stable groups of the faithful attached to the classical liturgy may petition a parish pastor to introduce the Extraordinary Form liturgy into the regular parish life—and the pastor is willingly to respond.²⁰³ The use of the Extraordinary Form liturgy extends to ritual Masses, e.g., marriages and funerals, as well as the sacraments—baptism, penance, unction.²⁰⁴

²⁰⁰ *Summorum Pontificum*, 1.

²⁰¹ *Ibid.*, 1.

²⁰² *Ibid.*, 2.

²⁰³ *Ibid.*, Article 5 §1.

According to the spirit of the *motu proprio*, it seems that a pastor may even introduce the Extraordinary Form at his own initiative.

Reading these legislative articles, some bishops believe that they have lost authority in liturgy, assurances of the Pope notwithstanding. But those bishops may presume they enjoy an authority over divine worship they never really had, particularly once we recognize that providentially the pre-conciliar rite was never formally abrogated. Moreover, in the regulation of the liturgy there is nothing novel here. All are bound by the norms of the Rites, Western or Eastern, the Church entrusts to us. The Pope points out that the bishops are “moderators” of the liturgy, hence not free to impede what some justly claim. If, within the parameters of the articles of the *motu proprio*, groups of the lay faithful seek the Extraordinary Form, then bishops should not refuse or hinder them. Benedict appeals to bishops: “Let us generously open our hearts and make room for everything that the faith allows.”²⁰⁵

The *Accompanying Letter to Bishops* also raises the question of how to implement the *motu proprio*. At this stage, some concrete effects are emerging, but the import of *Summorum Pontificum* has not been assimilated or understood. Some want to limit the celebration of the Extraordinary Form or impede bishops who wish to establish personal parishes for the rite. Unfortunately, in some dioceses the lay faithful complain that requests to the Ordinary are rejected.²⁰⁶

²⁰⁴ *Ibid.*, Article 5 §3.

²⁰⁵ Benedict XVI, *Accompanying Letter*.

²⁰⁶ John Thavis, “Mixed Reviews: Implementation of Tridentine Ruling Frustrates Some,” CNS: Catholic News Service, <http://www.catholicnews.com/data/stories/cns/0804776.htm> (accessed March 28, 2013).

In his *Accompanying Letter to Bishops* Benedict signals that a new edition of the 1962 Missal of Blessed John XXIII may appear, incorporating not only new saints days but also new prefaces from the Missal of Pope Paul VI.²⁰⁷ Resolving details, as well as problematic issues, has been left primarily to the *Ecclesia Dei* Commission according to the instruction *Universae Ecclesiae*.²⁰⁸

The articles of *Summorum Pontificum* assumed force of law on September 14, 2007—the Feast of the Exaltation of the Holy Cross.

The promulgation of *Summorum Pontificum* was followed by a three-year period of study after which reports were to be made to the Pontifical Commission *Ecclesia Dei* regarding its reception and implementation. *Dubia* and other requests for clarification were invited by *Ecclesia Dei* to also be made at the end of the three-year period.²⁰⁹

An official clarification on *Summorum Pontificum* was issued by the Congregation for the Doctrine of the Faith through the Pontifical Commission *Ecclesia Dei* in the instruction *Universae Ecclesiae*. This instruction was approved by Benedict on April 8, 2011. William Cardinal Levada, Prefect for the Congregation signed the instruction on April 30, and it was made public on May 13, of the same year.

As pointed out by Ignacio Barreiro Carámbula, head of the Roman Office for Human Life International, *Universae Ecclesiae* “fortifies and consolidates the doctrine of

²⁰⁷ Benedict XVI, *Accompanying Letter*.

²⁰⁸ “Instruction on the Application of the Apostolic Letter *Summorum Pontificum* of His Holiness Benedict XVI Given *Motu Proprio*,” The Holy See, http://www.vatican.va/roman_curia/pontifical_commissions/ecclsdei/documents/rc_com_ecclsdei_doc_20110430_istr-universae-ecclesiae_en.html (accessed March 28, 2013), 11. This document is referred to according to its Latin incipit *Universae Ecclesiae* throughout this paper

²⁰⁹ Michael J. Miller, “Three Years After *Summorum Pontificum*,” *The Catholic World Report*, April 29, 2011, http://www.catholicworldreport.com/Item/488/three_years_after_summorum_pontificum.aspx#.UR722pb9Fng (accessed March 28, 2013).

the *motu proprio* and guarantees the freedom of the traditional Missal....”²¹⁰ The instruction was issued to clarify various questions submitted from around the world regarding the implementation of *Summorum Pontificum*, especially with regards to its concrete use. The Introduction to *Universae Ecclesiae* is very explicit, making it clear that *Summorum Pontificum* is an expression of the legitimate teaching authority of Benedict:

The motu Proprio *Summorum Pontificum* constitutes an important expression of the Magisterium of the Roman Pontiff and of his *munus* of regulating and ordering the Church’s Sacred Liturgy...with this *motu proprio*, the Holy Father Pope Benedict XVI promulgated a universal law for the Church....²¹¹

Summorum Pontificum therefore constitutes liturgical legislation of the Roman Pontiff and cannot be ignored or rejected. In this, Benedict follows previous popes in caring for the sacred liturgy and in their recognition of liturgical books, especially St. Gregory the Great (to whom the Traditional Latin Mass, at least in its broad outlines, is traditionally ascribed) and St. Pius V, who promulgated the *Missale Romanum* in 1570 in a successful effort to standardize the practice of the liturgy in the Western Church.²¹²

Universae Ecclesiae also recalls the efforts of Blessed John XXIII in updating the *Missale Romanum*. Further, Pope Paul VI is recognized for promulgating the *Novus Ordo Missae* according to the intention of Vatican II, and of Blessed John Paul II in revising

²¹⁰ Ignacio Barreiro Camabula S.T.D, “A Comment On the Instruction *Universae Ecclesiae*,” The Society of St. Hugh of Cluny, <http://sthughofcluny.org/2011/12/conference-on-summorum-pontificum-iv-a-comment-on-the-instruction-universae-ecclesiae-by-msgr-ignacio-barreiro-carambula-i.html> (accessed March 28, 2013).

²¹¹ *Universae Ecclesiae*, 8.

²¹² *Ibid.*, 3.

this new missal in 1990. The emphasis is on the continuity of the Roman Rite, expressed both by the four hundred years of use of the *usus antiquior* and the repetition of the formula of *Summorum Pontificum* in describing the Ordinary and Extraordinary Forms of the one Roman Rite.²¹³

Universae Ecclesiae stresses this point by quoting from Pope Benedict's words in *Summorum Pontificum*:

There is no contradiction between the two editions of the Roman Missal. In the history of the Liturgy growth and progress are found, but not a rupture. What was sacred for prior generations, remains sacred and great for us as well, and cannot be suddenly prohibited altogether or even judged harmful.²¹⁴

Universae Ecclesiae expands the responsibilities of the Pontifical Commission *Ecclesia Dei* to include “the power to decide upon recourses legitimately sent to it...against any possible singular administrative provision of an Ordinary which appears to be contrary to the *motu proprio*.”²¹⁵ Further, the 2009 *motu proprio Ecclesiae unitatem* placed the *Ecclesia Dei* Commission directly under the Congregation for the Doctrine of the Faith, and the Prefect of that Congregation is made *ex officio* President of the Commission. *Ecclesiae unitatem* and *Universae Ecclesiae* taken together indicate the seriousness of Ratzinger’s commitment to the Extraordinary Form and new liturgical renewal. *Universae Ecclesiae* also concedes to *Ecclesia Dei* “the task of looking after

²¹³ *Ibid.*, 4.

²¹⁴ *Ibid.*, 7.

²¹⁵ *Ibid.*, 10 §1.

future editions of liturgical texts pertaining to the *forma extraordinaria* of the Roman Rite.”²¹⁶

Under *Summorum Pontificum*, any priest who desires to offer liturgy in the Extraordinary Form has the right to do so, but some bishops have nevertheless actively prevented their priests from doing so. With the clarifications made in *Universae Ecclesiae*, any priest who has been prevented from celebrating liturgy according to the *usus antiquior* can appeal directly to the Pontifical Commission *Ecclesia Dei* for redress.²¹⁷

The majority of *Universae Ecclesiae* concerns questions that have arisen since the promulgation of *Summorum Pontificum* in 2007, especially questions raised by the universal episcopate. *Universae Ecclesiae* stresses that the provisions of *Summorum Pontificum* should be interpreted in the broadest possible sense—that is, in the manner most favorable to those priests and faithful who wish to celebrate the Extraordinary Form.²¹⁸

The sole exception to this broad interpretation of *Summorum Pontificum* concerns the faithful who “in any way support or belong to groups which show themselves to be against the validity or legitimacy of the Holy Mass or the Sacraments celebrated in the *forma ordinaria* or against the Roman Pontiff as Supreme Pastor of the Universal Church.”²¹⁹ At face value, this provision would seem to be aimed at the Society of St. Pius X. However, given the on-going attempts at reconciliation between the Holy See and

²¹⁶ *Ibid.*, 11.

²¹⁷ *Ibid.*, 13.

²¹⁸ *Ibid.*, 8 §2.

²¹⁹ *Ibid.*, 19.

the Lefebvrists, the exclusion may be more likely intended for sedevacantists or other traditionalists of more extremist opinions.

Universae Ecclesiae is divided into three distinct parts—an Introduction, a discussion of responsibilities, and an enumeration of specific norms. To summarize the norms, Bishops are obliged to undertake all necessary measures to ensure respect for the *forma extraordinaria* of the Roman Rite, always in agreement with the *mind* of the Holy Father as expressed in *Summorum Pontificum*.²²⁰ Further, any “group of the faithful” attached to the Extraordinary Form, whether that group existed prior to the promulgation of *Summorum Pontificum* or came together afterward, and whether that group belongs to a single parish or to “different parishes or dioceses,” can legitimately request the celebration of the Extraordinary Form, and the request should be obliged.²²¹ Pastors and institutional rectors are to allow visiting priests to celebrate the Extraordinary Form liturgy.²²² With regard to the qualification of Roman priests to celebrate in the Extraordinary Form, every Catholic priest who is not impeded canonically is to be considered *idoneus* (qualified) for celebration in the *usus antiquior* and priests are presumed to be qualified who present themselves spontaneously to celebrate the *forma extraordinaria*, and have celebrated it previously.²²³ Bishops are requested to offer their clergy the possibility of acquiring adequate preparation for celebrations in the Extraordinary Form. This applies also to seminaries, where future priests should be given proper formation, including study of Latin and, where pastoral needs suggest it, the

²²⁰ *Ibid.*, 13, 14.

²²¹ *Ibid.*, 15.

²²² *Ibid.*, 17, 18.

²²³ *Ibid.*, 20.

opportunity to learn the *usus antiquior* of the Roman Rite.²²⁴ While there has been some question whether priests who wished to celebrate Mass in the Extraordinary Form could do so without any laity present, *Universae Ecclesiae* makes it clear that they indeed can.²²⁵

²²⁴ *Ibid.*, 21.

²²⁵ *Ibid.*, 23.

Chapter 3: PROJECT RESEARCH AND METHODOLOGY

The theoretical component of this project explored the history of the *usus antiquior* from the Second Vatican Council until the present time, as well as key themes in the liturgical theology of Benedict XVI that have profoundly influenced his emphasis on renewal of liturgy in the contemporary Roman Catholic Church. *Summorum Pontificum* is a key component of Benedict's liturgical vision. Prior to his election to the Papacy in 2007, then Cardinal Ratzinger stated: "I am convinced that the crisis of the Church that we are experiencing is to a large extent due to the disintegration of the liturgy."¹ Throughout his pontificate, Benedict has sought to restore solemnity, reverence, and mystery to papal liturgical celebrations. His hope has been that these liturgies serve as models throughout the world for all liturgical celebrations. By promoting the liturgy through a restoration of traditional and beautiful elements as well as elimination of abuses, Benedict hopes to aid in a general restoration of faith within the context of the New Evangelization.

Summorum Pontificum is a concrete papal effort to renew the Church. As he points out in his letter to the bishops that accompanied the text of the *motu proprio*, Benedict makes the 1962 liturgical books readily available to the Church for three fundamental reasons.

First, Benedict seeks to provide for the spiritual needs of those Catholics who remain attached to the older liturgical books. This includes both Catholics who have remained continually in full communion with the Church as well as those who have

¹ Ratzinger, *Milestones*, 148, 149.

impaired communion, especially persons associated with the Society of St. Pius X. It is hoped that a more congenial liturgical environment recognizing their conditions and aspirations will hasten a repaired state of full communion. This will be connected to Benedict's third reason for issuing *Summorum Pontificum*.

Second, Benedict wishes to enable a general liturgical renewal through the mutual enrichment of the Ordinary and Extraordinary Form liturgies. This would include the incorporation of newer feasts and prefaces into the *usus antiquior* as well as the restoration of traditional elements and a classical *ars celebrandi* in the newer liturgical books in order to "bring out the spiritual richness and the theological depth of this Missal."² It is hoped that in the context of parochial liturgy, a genuine renewal will emerge in which the two liturgical forms can be seen visibly to influence each other.

And third, Benedict hopes to arrive at an interior reconciliation at the heart of the Church. The post-conciliar period has been marked by severe polarization, notably between transformational and preservationist theological visions. The liturgy has become one of the fiercest battlegrounds in the tension between visions. Benedict desires that the Church acknowledge culpability from all sides that has resulted in a renting of the Body of Christ. Some proponents of the newer liturgical books have shown lack of tolerance and acceptance for those attached to older liturgical styles. On the other hand, some supporters of the older books have attacked the liceity and validity of the new books as well as the foundations of ecclesial authority by impugning Vatican II and the post-conciliar popes. Benedict seeks through *Summorum Pontificum* to heal these divisions.

² Benedict XVI, *Accompanying Letter*.

The implementation of *Summorum Pontificum* presents an immense challenge for the universal Church. The conditions identified by Benedict that are causes for division and misunderstanding cannot dissolve through a mere mechanical implementation of the document. Neither can the desired renewal of the liturgical life of the Church—and by extension the flowering of a new faith life in the New Evangelization—be realized without a *whole* Church implementation of *Summorum Pontificum*. Translated from the universal Church to the conditions of the local Church, the provisions of *Summorum Pontificum* apply most directly to the parochial context where, if implemented, both forms of the one Roman rite should stand equally in a parish as a *whole* parish effort under the direction of the parish pastor and staff with the support of the Bishop and pertinent diocesan authorities.

For the Diocese of Cleveland, several priests have made use of the provisions of *Summorum Pontificum* in their private priestly ministry. This would include private Masses according to the Extraordinary Form or the use of the older breviary for private recitation of the Liturgy of the Hours. However, in terms of the broad vision of Benedict for a general liturgical and faith renewal, the provisions of *Summorum Pontificum* have been implemented at the parish level by only a hand full of parishes. This project focuses on three of those parishes: Immaculate Conception, Cleveland; St. Stephen, Cleveland; and St. Sebastian, Akron. The presence of the Extraordinary Form liturgy at these parishes invites the question as to how the *usus antiquior* liturgy was introduced into parish life. Has this been done according to the intention and directives of *Summorum Pontificum* as reinforced by *Universae Ecclesiae*? How is this serving the faith life of the parishes—and by extension the Diocese of Cleveland? What is the profile of a Catholic

who attends the Extraordinary Form? Are the Ordinary and Extraordinary Forms mutually enriching each other, according to the intention of *Summorum Pontificum*? These questions elicited the formation of these hypotheses for the project towards which the research was directed:

- Where *Summorum Pontificum* has been implemented in parishes of the Diocese of Cleveland, a general renewal of liturgical life is evidenced by a mutual enrichment of the Ordinary and Extraordinary Forms together.
- Where *Summorum Pontificum* has been implemented in parishes of the Diocese of Cleveland, its presence has encouraged mutual understanding between persons attached to the different forms of the Roman Rite. Further, has the presence of licit Masses in the Extraordinary Form facilitated the reconciliation of Catholics whose ecclesial communion had hitherto been impaired?
- An integrated, theologically-based pastoral plan for parochial implementation of *Summorum Pontificum* would improve its implementation in places where this has already occurred and contribute to a broader, more effective implementation in other parishes in the future.

This project reviews the intentions of Benedict XVI for the celebration of liturgy according to the Extraordinary Form as set forth in *Summorum Pontificum* and its *Accompanying Letter to the Bishops* as well as reinforced by the CDW instruction *Universae Ecclesiae*. It analyzes how the Extraordinary Form exists as part of regular parish life for those parishes included in the project. It compares these models in terms of reasons for introduction of the Extraordinary Form, catechetical preparation of the parish in the Extraordinary Form, similarities and differences in the demographic profile of those who worship in the Extraordinary Form, and the relationship between the Ordinary and Extraordinary Form liturgies in terms of *ars celebrandi*.

Parishioners and priests from the three parishes included in the project were observed and surveyed. Pastors throughout the Diocese of Cleveland were surveyed as well. These persons composed four distinct groups numbering 327 respondents:

- Immaculate Conception, Cleveland
- St. Stephen, Cleveland
- St. Sebastian, Akron
- Cleveland Pastors

Using both qualitative and quantitative analysis, from my findings I intend to present a profile of persons who gravitate towards liturgy in the Extraordinary Form; describe how the Extraordinary Form has been integrated into the parishes under study, noting successes and failures in implementation and practice at these respective parishes; and to identify its positive and negative influence on the faith life of those parishes. From this I will discuss certain best practices for the most successful means for implementing *Summorum Pontificum* in a parish. The following two methods will be used: Participant Observation and Semi-Structured Interviewing (surveys and questionnaires). The research will be primarily exploratory and explanatory.

Each parish will be treated as an independent case study for comparison from which conclusions will be drawn. Surveys for Mass-goers and prepared questionnaires for pastors, both adapted to the circumstances of each respective parish, will enable the researcher to compile information about the Extraordinary Form in each parish. Also, the researcher will record video of various liturgies at the respective parishes to further document, observe, and collect data. Finally, surveys will be sent to all pastors and

institutional rectors in the Cleveland Diocese regarding their awareness of current liturgical law in relation to the Extraordinary Form and their preparedness for responding to the new liturgical situation brought about by *Summorum Pontificum*.

Outline of Study for the Project

The project is comprised of four studies. Each of the three parishes included in the study will have onsite qualitative observation of the liturgy in both the Ordinary and Extraordinary Forms as well as a survey of persons attending Masses. The fourth study is a survey of pastors throughout the diocese regarding the Extraordinary Form liturgy.

Because this project involves a study at the diocesan level, an initial delineating of project boundaries is necessary. The project focuses only upon those parishes in the Diocese of Cleveland that have implemented the Extraordinary Form as an integral part of their regular weekend schedule of liturgies.

Immediately excluded from this project would be any parish that celebrates liturgy using the Ordinary Form exclusively. This eliminates over 175 of the 185 parishes comprising the Diocese of Cleveland at the time of the study. Also excluded would be any parish that celebrated liturgy using the Extraordinary Form exclusively. Currently no parishes in the Diocese of Cleveland use the 1962 liturgical books exclusively.³

³ *Summorum Pontificum* 10 envisions the erection of personal parishes for the exclusive use of the Extraordinary Form. This is supported by a broad reading of *Universae Ecclesiae* 17 §2. Although no personal parish using the Extraordinary Form exclusively has been erected in the Diocese of Cleveland, several illicit chapels exist within the Cleveland Diocese using the *usus antiquior* exclusively. These include: Immaculate Heart of Mary, Akron (Independent); Sacred Heart of Jesus, Akron (Congregation of Mary Immaculate Queen); St. Peregrine, Westlake (Society of St. Pius X); St. Therese of the Child Jesus, Parma (Society of St. Pius V). As a Mass center of the Society of St. Pius X, the 1962 liturgical books are used at St. Peregrine. The other three locations use older editions of the Extraordinary Form.

Also excluded from the project are any parishes where the Extraordinary Form may be celebrated occasionally, e.g., Immaculate Conception, Madison, where the Extraordinary Form is celebrated on one Sunday each month, and parishes where the Extraordinary Form is regularly celebrated but only on weekdays, e.g., Immaculate Conception, Willoughby, where the Extraordinary Form is celebrated every week on Friday evening.

Rather, this study limits itself to parishes where the Extraordinary Form is celebrated every weekend as a Mass intended to fulfill one's Sunday obligation. Other Masses celebrated during weekdays in the Extraordinary Form could be a feature of a parish in this study, but the celebration of at least one weekend liturgy in the Extraordinary Form intended to fulfill one's Sunday obligation is essential.

Four parishes in the Cleveland Diocese fulfill these criteria: Immaculate Conception, Cleveland; St. Rocco, Cleveland; St. Sebastian, Akron; and St. Stephen, Cleveland. However, St. Rocco, Cleveland, is not included in this project. Two reasons were used for its exclusion: First, the Extraordinary Form Mass is celebrated at St. Rocco at 6:00pm on Sundays. Because of this late time, the number of persons attending the *usus antiquior* is very small, usually under 30 persons.⁴ Second, St. Rocco exists in close proximity to St. Stephen. Both are parishes on the near west-side of Cleveland. Because the other two parishes, Immaculate Conception, Cleveland, and St. Sebastian, Akron, represented distinct regions of the Cleveland Diocese, the inclusion of two parishes from

⁴ Casual observations by the writer over a period of three years support the assumption that persons attending the Extraordinary Form Mass at St. Rocco generally would attend the Extraordinary Form at other churches earlier on Sundays. Their attendance at the Sunday evening Mass at St. Rocco is a matter of convenience because attendance at an earlier Mass, elsewhere on given Sunday, had been impeded.

the same general region would seem a redundancy. Therefore, St. Rocco was excluded as a parish site for study in this project.

Pastors of the three parishes selected for study in the project were contacted in November 2011, in advance of the Project Symposium held in December 2011. Each pastor was very willing to include his parish in this study. The initial contact was followed up by visits to the individual pastors during Spring 2012 in order to fully explain the purpose and scope of the project as well as certain particularities of each parish, e.g., parish size, average numbers for weekend Mass attendance, and suitable places to observe Mass and distribute surveys.

The study of the three parishes would include both qualitative and quantitative analysis. The celebration of the liturgy in both the Ordinary and Extraordinary Forms would be observed over two weekends at each parish. This would include the observation of all Masses on two consecutive Sundays as well as one Saturday anticipated vigil Mass. A general survey regarding parish liturgy would be distributed at each parish during the times of observation. This survey would be intended for all persons attending Masses. Incentives would be given in order to encourage the completion of the survey by those attending liturgies.

The qualitative observation of liturgies at each parish would include a visual observation of the liturgies as well as photographs and video recording. Using the principles of liturgical theology put forward by Ratzinger in *Feast of Faith and Spirit of the Liturgy*, as well as the principles of *Sacrosanctum Concilium* in conjunction with the liturgical expectations expressed by Benedict XVI in *Summorum Pontificum* and its

Accompanying Letter to the Bishops, the observations would seek to discover if the presence of the Extraordinary Form liturgy at the parishes involved in the project is:

- Being done according to the letter and spirit of *Summorum Pontificum* and *Universae Ecclesiae*, as well as the intention of Benedict XVI
- A positive influence on the faith life of the parishes involved in the project as well as being well-received by the parish communities
- Demonstrates signs of mutual enrichment of the Ordinary and Extraordinary Form liturgies, especially with regard to the *ars celebrandi* and artistic style of the Ordinary Form and the notion of full, conscious, active participation by the congregation at liturgies in the Extraordinary Form

The quantitative analysis of the parishes would consist of a survey instrument common to all parishes. Only items involving local Mass times would be adapted to the circumstances of each parish included in the study. The majority of the survey would utilize a 4-point Likert Scale to measure attitudes towards liturgy as celebrated in the parishes. The options for the Likert Scale are: *Strongly Agree*, *Agree*, *Disagree*, and *Strongly Disagree*. An option indicating neutrality was intentionally omitted from the scale in order to force the participant to make a conscious choice. Every item, except for demographic data, would include a space for comments. Optionally, participants could provide their names and phone number or email in order to enter a drawing for an incentive prize as well as potentially be contacted for a follow-up focus group. The surveys would consist of 62 items in four parts:

- Items pertaining to General Mass Attendance (Items 1-4)
- Items pertaining to Liturgy in the Extraordinary Form (Items 5-19)
- Items pertaining to Liturgical Attitudes and Theologies (Items 20-51)

- Items pertaining to General Demographics (Items 52-62)

The survey instrument for parishes was *beta*-tested with a group of parishioners at Immaculate Conception, Willoughby, during June 2012. Immaculate Conception, Willoughby, constituted a very suitable location for testing. This parish celebrates the Extraordinary Form, yet was excluded from this study since the *usus antiquior* is not celebrated on weekends. Rev. Michael J. Troha, the pastor of Immaculate Conception, Willoughby, was very happy to assist in the development of this project. With his support, a test group of 12 persons who attend the Friday evening Extraordinary Form Mass at Immaculate Conception, Willoughby, as well as Mass in the Ordinary Form on Sundays were gathered together over several weeks in June to complete the survey and comment upon it.

Several adjustments were made to the survey instrument based upon the recommendations of persons involved in the testing, including a simpler use of language, providing a clearer definition of terms between the Ordinary and Extraordinary liturgies, and restricting responses for items 5 through 19 to persons who attend the Extraordinary Form.

The onsite observations and distribution of survey instruments at the parishes included in the project would follow this schedule for Fall 2012:

- Immaculate Conception, Cleveland: Sunday, September 23; Saturday, September 29; Sunday, September 30
- St. Stephen, Cleveland: Sunday, October 7; Saturday, October 13; Sunday, October 14

- St. Sebastian, Akron: Sunday, November 4; Saturday, November 10; Sunday, November 11

Tables would be erected at each parish with signs clearly identifying the project, its purpose, and the incentives for participating in the survey. Survey instruments were prepared in advance of the visit to each parish, proportional to the number of persons who regularly attend weekend liturgy as indicated by the respective pastors. The following items would be placed together as a kit for persons manning the table: table cloth, 2 project signs in plastic holder, surveys, pens and pencils, 2 clip boards, 3 boxes (100 count) of holy cards, several dozen plastic rosaries (blessed), business cards, and small sign in plastic holder indicating survey return. Tables were to set up 30 minutes before first Mass of the day, taken down 30 minutes after the last Mass of the day. Two tables were to be set up at each parish—one in the church narthex and one in the church fellowship hall.⁵ Survey quantities would be prepared as follows:

- Immaculate Conception, Cleveland—150 surveys
- St. Stephen, Cleveland—150 surveys
- St. Sebastian, Akron—300 survey

Persons who completed a survey would be offered a rosary and holy card. Additionally, they could supply their name and contact information in order to be entered into a drawing for prizes as an additional incentive to complete a survey. Each parish

⁵ Because of lack of space, a table at Immaculate Conception, Cleveland, had to be set up in the church crossing in the nave, near the east entrance to the church building.

would have a First and Second Prize winner. A Grand Prize winner would be drawn from all three parishes. Prizes would include:

- Grand Prize: a leather-bound Vulgate/Douay parallel Bible and a \$50.00 Visa Gift Card
- First Prize: a sterling silver holy medal (blessed) and a \$10 gasoline gift card
- Second Prize: a \$10 gasoline gift card

The quantitative analysis of pastors in the Diocese of Cleveland would consist of a survey instrument identifying knowledge of *Summorum Pontificum* and attitudes towards its implementation. The survey instrument would consist of nine items eliciting *Yes/No* responses. Each item would include space for comments. Optionally, pastors would be able to provide their names, year of ordination, and phone number or email in order to be contacted for a possible follow-up after the survey had been completed. The survey instruments would be distributed to all pastors of the Catholic Diocese of Cleveland with a cover letter from Rev. Michael G. Woost, Assistant Professor of Liturgical-Sacramental Theology at St. Mary Seminary and Graduate School of Theology, explaining the purpose of the survey and inviting the pastors to participate. Since this project is an officially sponsored effort of St. Mary Seminary, the survey instrument with cover letter would be delivered to all pastors by email through the diocesan Secretariat for Clergy and Religious to which the seminary is attached. At the time of the survey, the Catholic Diocese of Cleveland had about 170 pastors. The survey would be directed exclusively to pastors—and not all priests—because pastors are the

ecclesiastical agents identified in *Summorum Pontificum* as having jurisdictional competency regarding the public celebration of liturgies in the Extraordinary Form.⁶

Initially, the project was intended to have follow-up focus groups for both persons who completed parish surveys, and priests who completed pastor surveys. However, in light of the great response to both surveys (48.83% response for parish surveys; 20.00% response for pastor surveys) and the volume of data provided by that response, a decision was made not to convene any follow-up focus groups. However, a follow-up questionnaire was sent to the pastors of the three parishes included in the project. This questionnaire would consist of seven open-ended questions to clarify and document areas discussed in the initial Spring 2012 meetings with the pastors. Two of the three pastors returned the questionnaire.

Based upon the analysis of the data gathered in this project, both qualitative and quantitative, a pastoral plan would be developed for pastors seeking to introduce the Extraordinary Form liturgy into their parishes. This plan would be compiled by the author and presented to a group of priests to be critiqued and edited according to their comments. The pastoral plan is discussed and included in Chapter 5.

The Parishes

Three parishes are studied in this project. Each parish has a unique story regarding the introduction of the Extraordinary Form liturgy into its parish life. Further, each parish possesses a different experience of the presence of that liturgy. The three parishes are as follows:

⁶ See *Summorum Pontificum* 5 §1 & §3, 9 §1.

Immaculate Conception, Cleveland

Founded in 1865 as a territorial parish for the East Side of Cleveland serving a largely Irish community, Immaculate Conception is located at 4129 Superior Avenue in a commercial, urban neighborhood (See *Illustration 13*). The current church building was dedicated in 1882. The Extraordinary Form liturgy has been celebrated at Immaculate Conception since 1989.⁷ It is a small parish, around 500 registered households. The average number of persons attending weekend liturgies was 381 according to the October 2011 Mass attendance count reported to the Diocese of Cleveland.⁸ The church building is neo-gothic in architecture (See *Illustration 14*) and was not remodelled following Vatican Council II. A charter school operates in the former parish school building.

The Extraordinary Form liturgy is regularly celebrated at 8:00am and 12:00pm on Sundays and on Wednesdays mornings at 7:00am (See *Illustration 15*). Extraordinary Form liturgies are also celebrated on all holy days as well as First Fridays. Ordinary Form liturgies on weekends are scheduled at 4:30pm on Saturday and 10:00am on Sunday. Other sacraments are also celebrated in the *usus antiquior*.

The current pastor is Rev. Frank G. Godic who celebrates liturgy in both the Ordinary and Extraordinary Forms. Rev. John J. Hayes is in residence at Immaculate Conception. Hayes celebrates liturgy only in the Ordinary Form. Godic is assisted

⁷ Charles R. Kaczynski, ed., *People of Faith: Parishes and Religious Communities of the Diocese of Cleveland* (Cleveland, OH: Roman Catholic Diocese of Cleveland, 1998), 76, 77.

⁸ See "Immaculate Conception Church, Mass Attendance Count Report Form – October, 2011".



Illustration 13. Immaculate Conception Church, Cleveland (exterior).
Photograph by William Christopher Hoag.



Illustration 14. Immaculate Conception Church, Cleveland (interior).
Photograph by William Christopher Hoag.

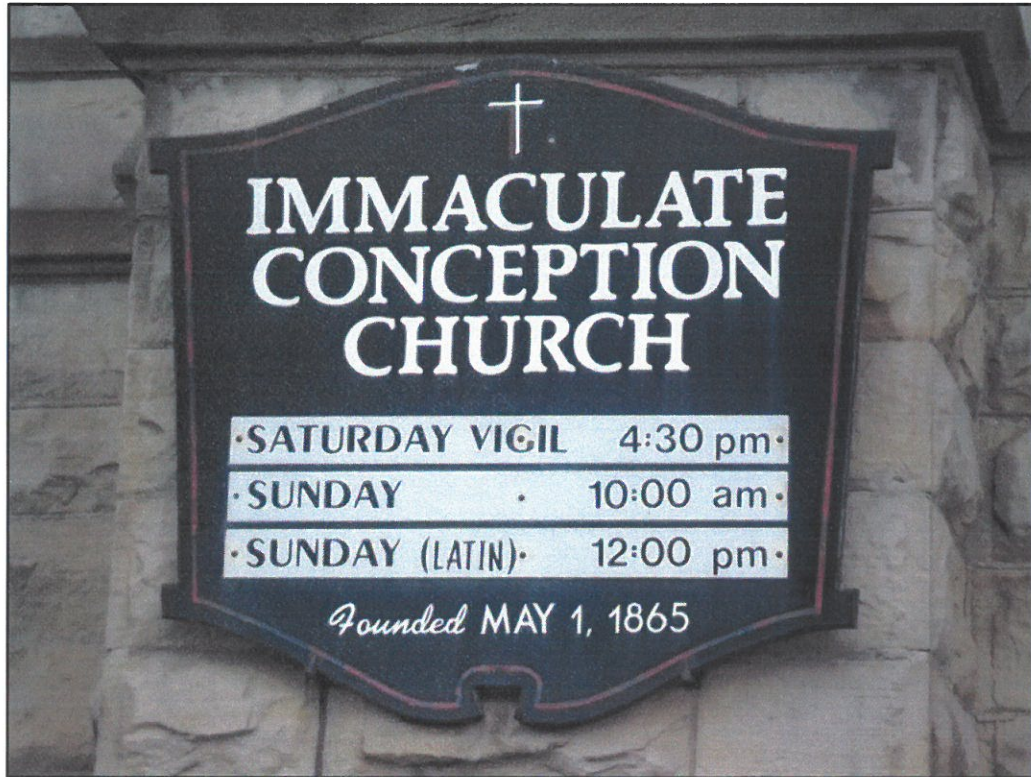


Illustration 15. Immaculate Conception Church, Cleveland (exterior).
 Photograph by William Christopher Hoag.

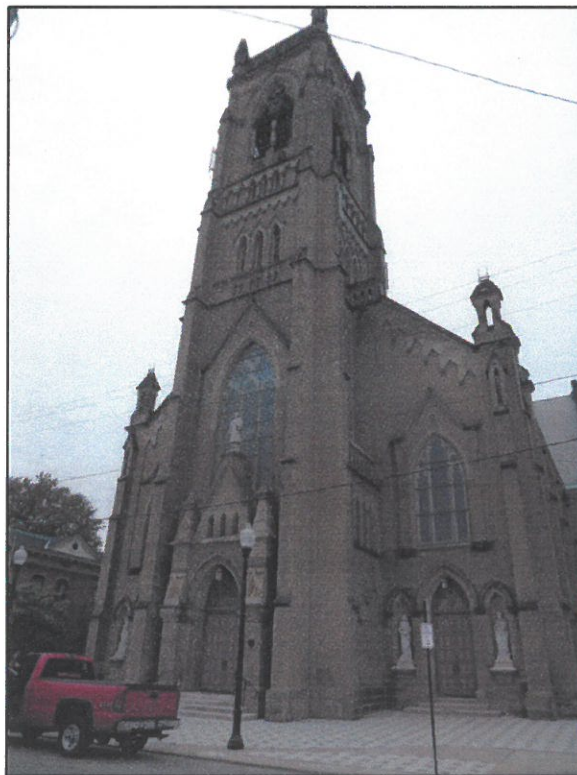


Illustration 16. St. Stephen Church, Cleveland (exterior).
 Photograph by William Christopher Hoag.

regularly in the celebration of the Extraordinary Form by Rev. Bede Kotlinski, O.S.B., and occasionally by Rev. Jeffery Weaver.

St. Stephen, Cleveland

Founded in 1869 as a national parish for German-speakers living on the West Side of Cleveland, this parish is located at 1930 West 54th Street in a residential, urban neighborhood (See *Illustration 16*). It is a small parish, under 500 registered households. The church building was dedicated in 1881, and is neo-gothic in architecture (See *Illustration 17*). The building was not remodelled following Vatican Council II. Since 1977, the church building had been listed on the National Register for Historic Places. Metro Catholic School, a regional Catholic elementary school, operates on the parish campus.⁹

The Extraordinary Form liturgy has been celebrated at St. Stephen since 2007. It is regularly celebrated at 9:30am on Sundays (See *Illustration 18*). Weekday Extraordinary Form liturgies are celebrated on Tuesdays mornings and Wednesday and Thursday evenings at 6:30pm. Extraordinary Form liturgies are also celebrated on all holy days as well as First Fridays.

The Ordinary Form liturgy is celebrated on weekends at 5:00pm on Saturday and 8:00am and 11:00am on Sundays. Other sacraments are also celebrated in the *usus antiquior*.

The current pastor is Rev. S. Michael Franz who celebrates liturgy in both the Ordinary and Extraordinary Forms. The pastor is assisted by Deacon Moisés Cruz who

⁹ Kaczynski, 357, 358.



*Illustration 17. St. Stephen Church, Cleveland (interior).
Photograph by William Christopher Hoag.*



*Illustration 18. St. Stephen Church, Cleveland (exterior).
Photograph by William Christopher Hoag.*

celebrates liturgy only in the Ordinary Form. Rev. Bede Kotlinski, O.S.B., also assists the pastor with Extraordinary Form sung Masses.

St. Sebastian, Akron

This parish was found in 1928 as a territorial parish. St. Sebastian was established to alleviate overcrowding at St. Vincent parish in the West Hill area of Akron (See *Illustration 19*). The parish is located at 476 Mull Avenue in a residential, suburban neighborhood. It is a medium-sized parish with about 1700 registered households. The current church building was dedicated in 1960. Its architectural style is modern Romanesque (See *Illustration 20*) and was minimally remodelled following Vatican Council II—a freestanding altar was installed, the communion rail, as well as several rows of pews were removed, and the baptismal font was moved to the sanctuary. A parish elementary school operates on the large parish campus.¹⁰ Additionally, the parish boasts nearly 90 distinct parish ministries with solid parishioner involvement.¹¹

The Extraordinary Form liturgy has been celebrated at St. Sebastian since 2010. It is regularly celebrated at 1:00pm on Sundays (See *Illustration 21*). Extraordinary Form liturgies are also celebrated on all holy days. Other sacraments are also celebrated in the *usus antiquior*.

The current pastor is Rev. John A. Valencheck who celebrates liturgy in both the Ordinary and Extraordinary Forms. The parochial vicar is Rev. Matthew E. Pfeiffer who also celebrates liturgy only in both forms. Rev. Bede Kotlinski, O.S.B., occasionally

¹⁰ *Ibid.*, 353, 354.

¹¹ See 2012 *St. Sebastian Parish Handbook*.



Illustration 19. St. Sebastian Church, Akron (exterior).
 Photograph by William Christopher Hoag.



Illustration 20. St. Sebastian Church, Akron (interior).
 Photograph by William Christopher Hoag.



Illustration 21. St. Sebastian Church, Akron (exterior).
 Photograph by William Christopher Hoag.



Illustration 22. Gospel Acclamation during an Ordinary Form liturgy at Immaculate Conception, Cleveland. Photograph by William Christopher Hoag.

assists the pastor with Extraordinary Form sung Masses and administration of sacraments in the Extraordinary Form.

Concluding Remarks

When *Summorum Pontificum* was presented to the Church in 2007, it carried urgency for the renewal of the Church in terms of liturgy, Church unity, and interior reconciliation of the Church with her own history and practices. The *motu proprio* acknowledges the positive and negative aspects of the post-Conciliar liturgical renewal together with its impact on the lived faith experience of Catholics. It recognizes that certain policies and structures of implementation for the liturgical renewal failed to bring forth the renewed ecclesial life as anticipated, obscuring the true riches of the post-Conciliar liturgical books. Further, the sentiments and legitimate aspirations of persons attached to older liturgical forms were not recognized nor was the sacrality and venerable antiquity of the older liturgical forms properly recognized and revered. Indeed, as Ratzinger points out, the newer forms were often devised and introduced in such a way as to represent a rupture from earlier liturgical practices seeming more an academic fabrication than an organic development.

Summorum Pontificum has been given to the Church as part of a larger program of renewal in order to correct liturgical deviations, promote Church unity, and restore to the public worship of the Church a sense of sacredness and mystery. The Ordinary and Extraordinary Forms are to coexist as equal forms of the one Roman Rite. They are intended to mutually enrich one another in the promotion of worthy worship.

In the next chapter, the project data from the observations and surveys, both parishioner surveys and pastor surveys, is summarized and analyzed in order to produce a profile of persons who attend liturgy in the Extraordinary Form, assess the impact of the presence of the Extraordinary Form on parish life for those parishes included in the study, and arrive at a pastoral plan for future parish implementation of *Summorum Pontificum*.

Chapter 4: ANALYSIS AND SUMMARY OF PROJECT DATA

The analysis and summary of the data gathered in this project will be divided into three sections. First, a qualitative analysis will be presented of the liturgies celebrated at the parishes included in this study based upon on-site observations. Next, a quantitative analysis will be evaluated for the data collected from the surveys distributed to parishioners at each parish. Data from each parish will be analyzed, as well as combined data from the three parishes. Finally, the data collected from the survey of parish pastors from throughout the Diocese of Cleveland will be evaluated. The qualitative analysis will be primarily narrative, whereas, the two quantitative sections will proceed item by item through the surveys, giving the rationale for their inclusion in the study followed by actual analysis with implications for parish liturgy.

Given that 293 surveys were returned from the three parishes as well as 34 pastor surveys, this project generated an immense amount of data. This data will be used judiciously in this project paper, keeping to parameters outlined in Chapter 3. Therefore, this project should not be regarded as an exhaustive study of the Extraordinary Form liturgy in the Diocese of Cleveland. Rather, this project serves more as an opening conversation regarding the implementation of *Summorum Pontificum* in parochial settings. Far greater analysis of the data is possible, but that would go beyond the scope of this project. The author is very happy to share the data with anyone desiring to engage in further investigation in this area.

On-Site Liturgical Observations

As stated in Chapter 3, on-site observations of the liturgies at Immaculate Conception, Cleveland, were made on Sunday, September 23; Saturday, September 29; Sunday, September 30. Observations occurred at St. Stephen, Cleveland on Sunday, October 7; Saturday, October 13; Sunday, October 14. Finally, observations were made at St. Sebastian, Akron, on Sunday, November 4; Saturday, November 10; Sunday, November 11. During these observations, all parish liturgies were studied—both Ordinary and Extraordinary Form. The observations at each parish occurred over two weekends. However, only one Saturday vigil liturgy was observed at each parish. The decision to limit Saturday observations to one Mass at each parish was based upon scheduling constraints.

Particular attention was given to these questions:

- How many persons are attending each Mass? How many persons are attending liturgy in the Extraordinary Form in relation to the Ordinary?
- Are persons attending the liturgies engaging in full, active participation as understood in the liturgical theology of Ratzinger's *Feast of Faith* and *Spirit of the Liturgy*?
- Is mutual enrichment evident between the Ordinary and Extraordinary Form liturgies?
- What is the general atmosphere at each of the liturgies, both Ordinary and Extraordinary Form?

Immaculate Conception, Cleveland

Date	Mass Time	Celebrant	Liturgical Form	Vestment Style	Attendance*
Sunday, 09/23/2012	8:00 a.m.	Rev. Bede Kotlinksi, OSB	Extraordinary (Low Mass)	Damask, Roman	59
	10:00 a.m.	Rev. Frank Godic	Ordinary	Synthetic, Full Gothic	59
	12:00 p.m.	Rev. Jeffery Weaver	Extraordinary (Sung Mass)	Damask, Roman	101
Saturday, 09/29/2012	4:30 p.m.	Rev. Frank Godic	Ordinary	Synthetic, Full Gothic	58
Sunday, 09/30/2012	8:00 a.m.	Rev. Bede Kotlinksi, OSB	Extraordinary (Low Mass)	Damask, Roman	65
	10:00 a.m.	Rev. Frank Godic	Ordinary	Synthetic, Full Gothic	38
	12:00 p.m.	Rev. Bede Kotlinksi, OSB	Extraordinary (Sung Mass)	Damask, Gothic	93
* Based upon Mass count during on-site observation					

Table 1. Mass Times, Forms, and Attendance at Immaculate Conception, Cleveland.

The Extraordinary Form liturgy has been celebrated at Immaculate Conception, Cleveland, longer than any other parish in the Diocese of Cleveland. Two of the four weekend liturgies are celebrated in the Extraordinary Form, both a Low Mass and a Sung Mass. Two priests are in residence at Immaculate Conception, Cleveland: Rev. Frank G. Godic, the Pastor, and Rev. John J. Hayes, the Senior Associate and Director of Music Ministry. Two other priests from outside the parish assist with the celebration of the Extraordinary Form: Rev. Bede Kotlinksi, OSB, and Rev. Jeffery Weaver.

Because the Extraordinary Form came to Immaculate Conception, Cleveland, over two decades ago, the issue of catechizing the faithful regarding this liturgy has been minimal but does occur. This ongoing catechesis has included talks as well as supplying worship aids and other print and video materials on the Extraordinary Form.

Whether in the Ordinary or Extraordinary Form, Masses at Immaculate Conception, Cleveland, are reverent and quiet. The congregations are small for all liturgies. The Mass with least attendance was the September 30 Ordinary Form Mass at 10:00 a.m. with 38 persons, whereas the most attended liturgy was the September 23 Extraordinary Form Mass at 12:00 p.m. with 101 persons. Congregations for both the Ordinary and Extraordinary Form liturgies at Immaculate Conception, Cleveland, are substantially older persons as indicated by the parish survey where 62 of 78 respondents who attend Extraordinary Form Mass and 47 of the 52 respondents who attend Ordinary Form Mass identified as being 46 years or older. However, young adults with large families are also present at the Extraordinary Form Masses. Overall, the Extraordinary Form liturgies attract more persons at Immaculate Conception, Cleveland, than do the Ordinary Form liturgies by a margin of almost 2 to 1. It is worth noting that a significant portion of persons who attend Mass at Immaculate Conception, Cleveland, live outside the territorial boundaries of the parish.

Active participation by the congregation at Immaculate Conception, Cleveland, varies according to the Mass time. Congregational responses are witnessed at the 4:30 p.m. Saturday Vigil Mass as well as the 10:00 a.m. Ordinary Form and noon Extraordinary Form Masses on Sunday. The 8:00 a.m. Extraordinary Form Low Mass (See *Illustration 23*) elicits very little active participation by the congregation. In general, this Mass finds the servers making all responses to the Mass prayers. With regard to singing, no congregation at any weekend Mass can be singled out as particularly vibrant in their participation in congregational singing.

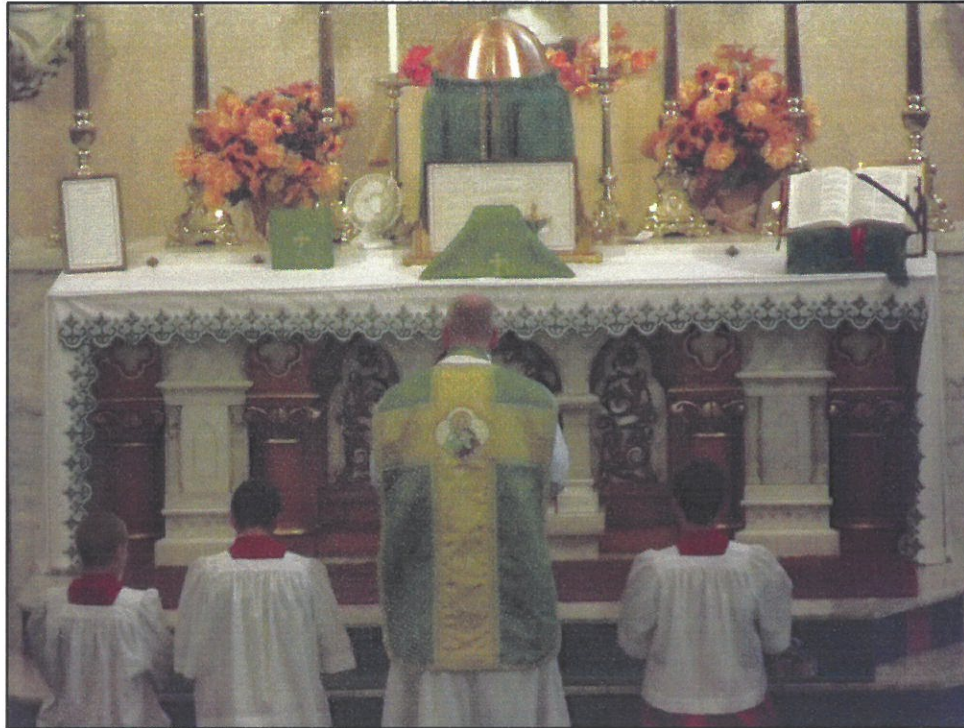


Illustration 23. Prayers at the Foot of the Altar during an Extraordinary Form Low Mass at Immaculate Conception, Cleveland. Photograph by William Christopher Hoag.



Illustration 24. Elevation of the Host during an Extraordinary Form Sung Mass at Immaculate Conception, Cleveland. Photograph by William Christopher Hoag.

Music for Masses in the Ordinary Form follows the prevailing style in contemporary American Catholic liturgy for the Ordinary Form, namely, four hymns (Processional, Offertory, Communion, and Recessional) as well as singing the *Gloria*, Responsorial Psalm, Gospel Acclamation, *Sanctus*, Memorial Acclamation, and *Agnus Dei*. Congregational participation in this singing seems at best faint hearted.

Nevertheless, the quality of the organ accompaniment is superior.

Music for Masses in the Extraordinary Form must be distinguished between the Low Mass and the Sung Mass. No organist is present for the 8:00 a.m. Low Mass. The celebrant may initiate a Processional or Recessional hymn *a capella*, but the participation by the congregation is scarce. The 12:00 p.m. Sung Mass (See *Illustration 24*) is noteworthy for its excellent polyphonic choir. The music at the noon Mass is generally a mix of polyphony for the Ordinary parts of the Mass and Gregorian chant for the Propers. The congregation makes sung responses to the dialogical prayers of the Mass. However, the use of polyphony for the Ordinary inhibits congregational participation in singing the liturgy.

With regard to active participation, many in the congregation at the Extraordinary Form liturgies will make crosses, bows, and genuflections at the appropriate times in the liturgy. This represents a good example of active participation understood according to the liturgical theology of Benedict XVI. It is a participation beyond mere oral responses to a full engaging of the body and mind in the liturgical prayer. This level and kind of active participation was not evident in the Ordinary Form Masses.

Some minor enrichment between the Ordinary and Extraordinary Form liturgies is evident at Immaculate Conception, Cleveland. The atmosphere of quiet and reverence

usually associated with the Extraordinary Form is present at all Masses. The choice of hymnody for music in the Ordinary Form seems to follow a more traditional repertoire. However, the enrichment is not mutual. Little evidence of an influence of the Ordinary Form upon the Extraordinary can be discerned. A striking difference between the Ordinary and Extraordinary liturgies is the contrast in dress for both clergy and servers. The liturgical vestments for the Ordinary Form at Immaculate Conception, Cleveland, are generally polyester (or other synthetic fiber) in a contemporary, full Gothic cut with contemporary ornamentation. The servers for the Ordinary Form liturgies vest in white albs with cincture. Ordinary Form servers are both male and female. However, the liturgical vestments for the Extraordinary Form are silk damask in a more traditional Roman fiddle-back or tapered Gothic styles with classical ornamentation. The servers for the Extraordinary Form liturgies vest in cassocks with surplices. Extraordinary Form servers are exclusively male.

Another difference between the Forms exists in the dress of the congregation. The clothing of the congregation at the Ordinary Form tends to be much less formal than the clothing of persons who attend the Extraordinary Form. Persons at the Ordinary Form can be seen in all variety of clothing from suits and dresses to T-shirts and jeans. Few women and girls cover their heads at Ordinary Form liturgies, while this practice is common among females attending the Extraordinary Form.

Lastly, Ordinary Form Mass is offered *versus populum* upon a portable table in the sanctuary. This table is moved aside during liturgies in the Extraordinary Form so that Mass may be offered *ad orientem* on the high altar.

St. Stephen, Cleveland

Date	Mass Time	Celebrant	Liturgical Form	Vestment Style	Attendance*
Sunday, 10/07/2012	8:00 a.m.	Rev. S. Michael Franz	Ordinary	Synthetic, Full Gothic	29
	9:30 a.m.	Rev. Bede Kotlinksi, OSB	Extraordinary	Damask, Roman	111
	11:00 a.m.	Rev. S. Michael Franz	Ordinary (German Mass)	Damask, Roman	182
Saturday, 10/13/2012	5:00 p.m.	Rev. S. Michael Franz	Ordinary (with deacon)	Synthetic, Full Gothic	58
Sunday, 10/14/2012	8:00 a.m.	Rev. S. Michael Franz	Ordinary (with deacon)	Synthetic, Full Gothic	24
	9:30 a.m.	Rev. Bede Kotlinksi, OSB	Extraordinary (Sung Mass)	Damask, Roman	91
	11:00 a.m.	Rev. S. Michael Franz	Ordinary	Damask, Roman	58
* Based upon Mass count during on-site observation					

Table 2. Mass Times, Forms, and Attendance at St. Stephen, Cleveland.

The Extraordinary Form liturgy has been celebrated at St. Stephen, Cleveland, since the promulgation of *Summorum Pontificum* in 2007. One of the four weekend liturgies are celebrated in the Extraordinary Form. This liturgy is usually a Sung Mass although a Solemn High Mass is celebrated on special occasions. Rev. S. Michael Franz, the Pastor, is the only priest in residence at St. Stephen, Cleveland. He celebrates all Masses in the Ordinary Form, as well as Low Masses in the Extraordinary Form. Rev. Bede Kotlinksi, OSB, will assist with all Sung Masses in the Extraordinary Form.

Introduction of the Extraordinary Form was much the initiative of Franz in an effort to revitalize St. Stephen, Cleveland. This effort has also included housing the Neo-Catechumenal Way and a home-schooling group at the parish. Efforts at catechesis

regarding the Extraordinary Form have included talks as well as supplying worship aids and other print and video materials on the Extraordinary Form.

Similar to Immaculate Conception, Cleveland, liturgies in both the Ordinary and Extraordinary Forms at St. Stephen, Cleveland, are notable for a pervasive reverence and quiet. The congregations are small for all liturgies, although the monthly German Mass attracts a significant number of persons. The Mass with least attendance was the October 14 Ordinary Form Mass at 8:00 a.m. (See *Illustration 25*) with 24 persons, whereas the most attended liturgy was the October 7 Ordinary Form Mass in German at 11:00 a.m. (See *Illustrations 26 & 27*) with 182 persons. However, apart from the monthly German Mass, generally the most attended Mass on a weekend is the 9:30 a.m. Extraordinary Form Sung Mass (See *Illustrations 28, 29, & 30*).

Again, similar to Immaculate Conception, Cleveland, congregations for both the Ordinary and Extraordinary Form liturgies at St. Stephen, Cleveland, tend to be older persons. The results of the parish survey indicated that 34 of 53 respondents who attend Extraordinary Form Mass and 5 of the 6 respondents who attend Ordinary Form Mass identified as being 46 years or older. However, again like Immaculate Conception, Cleveland, married young couples with children—often many children—are a common presence at the Extraordinary Form Masses. Overall, the Ordinary Form liturgies attract more people at St. Stephen, Cleveland, than do the Extraordinary Form liturgies. However, when the attendance statistics for the monthly German Mass are set aside, the Mass attendance nearly balances between the Ordinary and Extraordinary Forms.

Persons attending Ordinary Form liturgy tend to live within the parish territorial boundaries, except for persons attending the monthly German Mass. However, people



Illustration 25. Eucharistic Prayer during an Ordinary Form Mass with deacon at St. Stephen, Cleveland.
 Photograph by William Christopher Hoag.

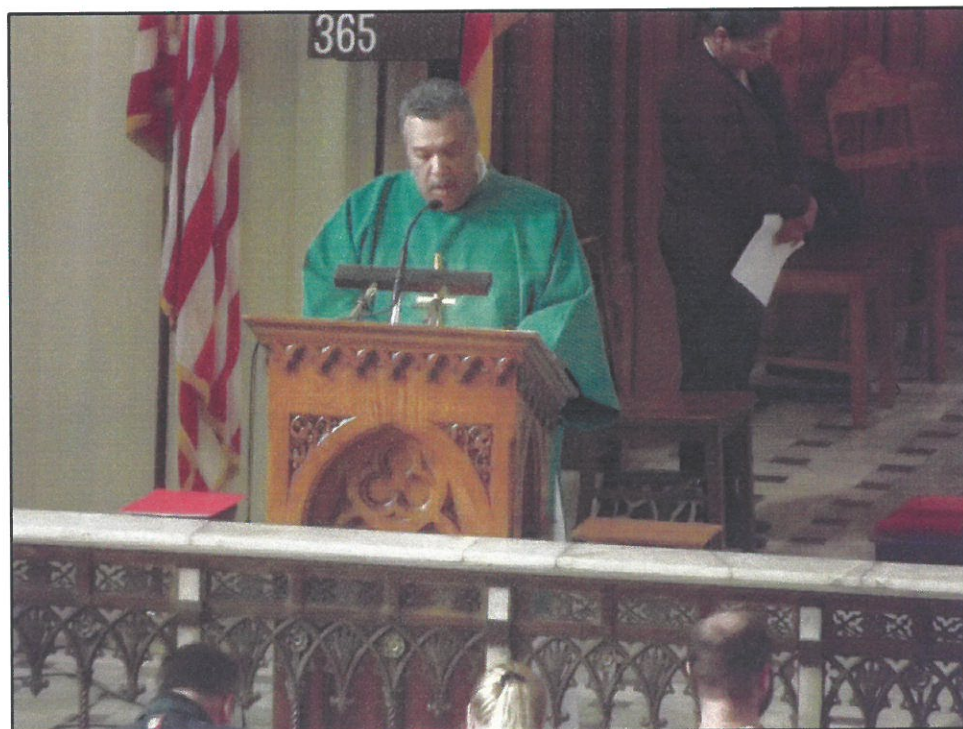


Illustration 26. Deacon reading the Gospel during an Ordinary Form Mass at St. Stephen, Cleveland.
 Photograph by William Christopher Hoag.

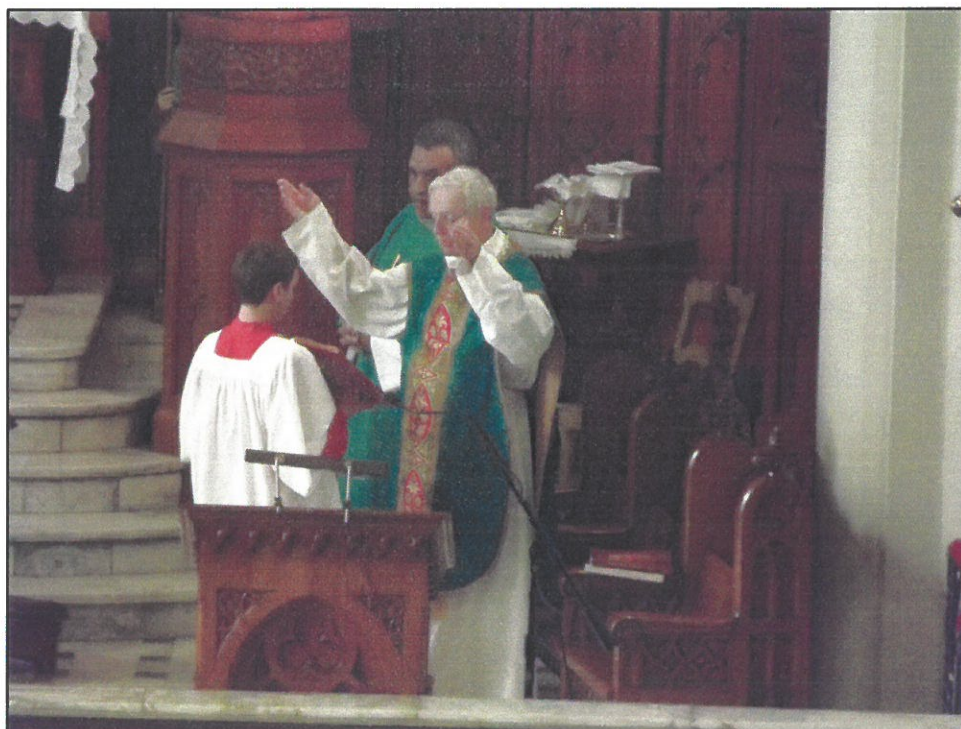


Illustration 27. Collect during an Ordinary Form Mass at St. Stephen, Cleveland.
 Photograph by William Christopher Hoag.



Illustration 28. Asperges during an Extraordinary Form Sung Mass at St. Stephen, Cleveland.
 Photograph by William Christopher Hoag.

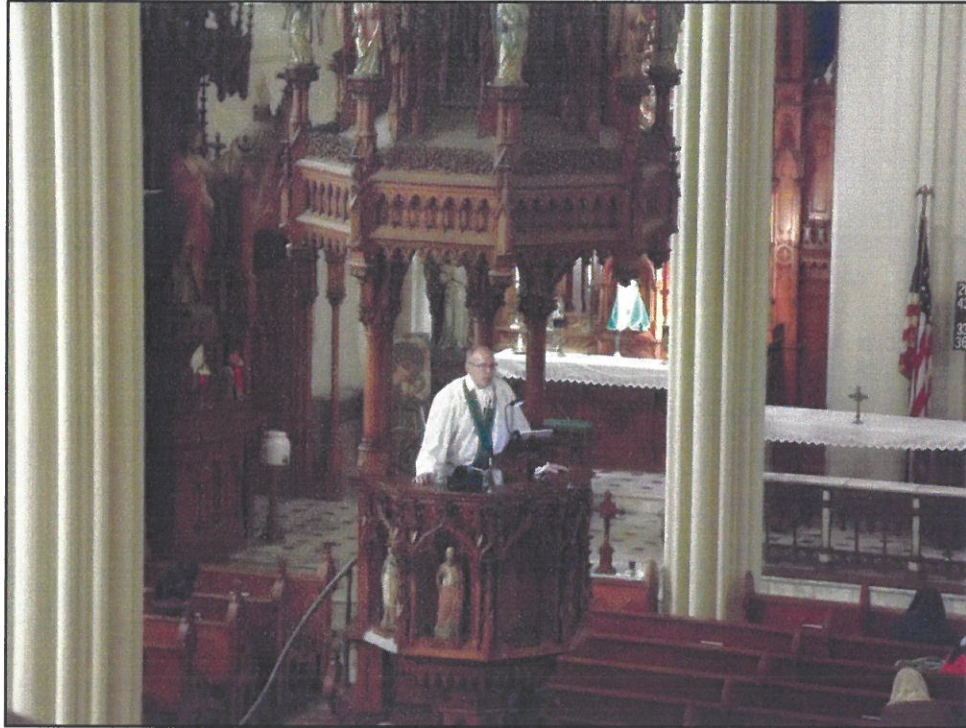


Illustration 29. Homily during an Extraordinary Form Sung Mass at St. Stephen, Cleveland.
 Photograph by William Christopher Hoag.

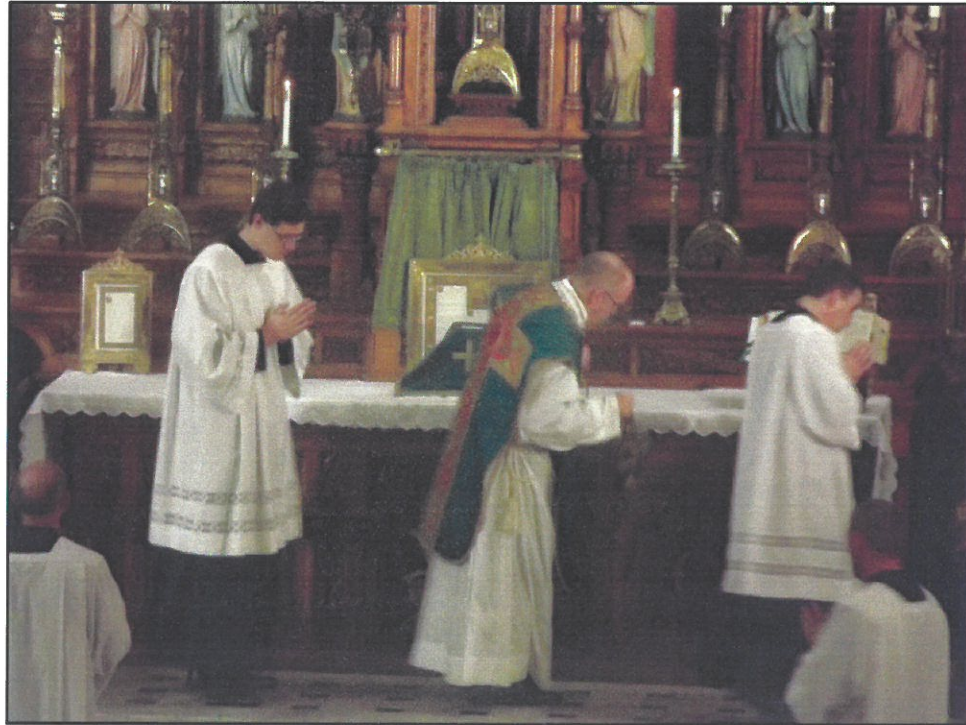


Illustration 30. Incensing of altar at *Introit* during an Extraordinary Form Sung Mass
 at St. Stephen, Cleveland. Photograph by William Christopher Hoag.

attending the Extraordinary Form liturgy overwhelming live outside those boundaries. Indeed, some of these persons who live in the western suburbs of Cleveland had previously attended the Extraordinary Form liturgy at St. Rose, Cleveland. When that liturgy was suspended in 2006, these people began attending Extraordinary Form Mass at Immaculate Conception, Cleveland. However, with the introduction of that liturgical form at St. Stephen, they migrated to St. Stephen, as a parish with the Extraordinary Form closer to their homes.

Active participation by the congregation at St. Stephen, Cleveland, is noticeable at all liturgies in both the Ordinary and Extraordinary Forms. Congregational responses are witnessed all Masses, even at Masses in either form with choirs. With regard to singing, like Immaculate Conception, Cleveland, no congregation at any weekend Mass can be singled out as particularly vibrant in their participation in congregational singing. The exception to this however is the monthly German Mass where congregational singing in the German language is prominent—even when guest choirs from German fraternal organizations or parishes are present.

Again, similar to Immaculate Conception, Cleveland, music for Masses in the Ordinary Form follows the prevailing style in contemporary American Catholic liturgy for the Ordinary Form, namely, four hymns (Processional, Offertory, Communion, and Recessional) as well as singing the *Gloria*, Responsorial Psalm, Gospel Acclamation, *Sanctus*, Memorial Acclamation, and *Agnus Dei*. Congregational participation however is more vibrant than that at Immaculate Conception, Cleveland. Of particular note, is a conscious attempt to improve the level of music as well as congregational singing.

As stated above, the Extraordinary Form Mass at 9:30 a.m. is usually a Sung Mass. Music for this liturgy tends to be Gregorian chant exclusively. Motet or hymns may be sung following the Offertory and Communion antiphons, but the music for both ordinary and proper Mass prayers is always Gregorian chant. The congregation will make sung responses to the dialogical prayers of the Mass. Additionally, the use of Gregorian chant allows for congregational participation in singing the liturgy, especially when the familiar Mass VIII and Mass XI settings from the *Kyriale* are used.

With regard to active participation, many in the congregation at the Extraordinary Form liturgies will make crosses, bows, and genuflections at the appropriate times in the liturgy—even more in proportion than at Immaculate Conception, Cleveland.

Enrichment of the Ordinary Form liturgies by the Extraordinary Form is evident at St. Stephen, Cleveland. Although some low volume talking occurs before and after Masses in the Ordinary Form, the general atmosphere remains solemn as would normally be associated with the Extraordinary Form. As part of a parish effort to improve musical quality, the music in the Ordinary Form mixes traditional hymnody and a singing of the Mass itself in both chant settings (both English and Latin) as well as choral settings.

Again, as found at Immaculate Conception, Cleveland, the enrichment of the Ordinary and Extraordinary Forms is not mutual. A pull exists from the Ordinary towards the Extraordinary Form in terms of *ars celebrandi*. Again, one notable difference between the Ordinary and Extraordinary liturgies is the contrast in dress for clergy and servers, although some incursion into the Ordinary Form by styles associated with the Extraordinary Form are evident. The liturgical vestments for the Ordinary Form at St. Stephen, Cleveland, are generally polyester (or other synthetic fiber) in a contemporary,

full Gothic cut with contemporary ornamentation. This is exclusively true for diaconal vestments, although the celebrant at the Ordinary Form may occasionally employ silk damask vestments of either a Roman fiddle-back or tapered Gothic cut. The servers for the Ordinary Form liturgies vest in white albs with cincture. Ordinary Form servers are both male and female. However, the liturgical vestments for the Extraordinary Form are exclusively silk damask in Roman fiddle-back or tapered Gothic styles with classical ornamentation. The servers for the Extraordinary Form liturgies vest in cassocks with surplices. Extraordinary Form servers are exclusively male.

Another difference between the Forms exists in the dress of the congregation. Less pronounced than at Immaculate Conception, Cleveland, the clothing of the congregation at the Ordinary Form tends to be casual in contrast to the clothing of persons who attend the Extraordinary Form. Whereas, the congregation at the Extraordinary Form is usually dressed in suits and dresses or, at least, dress shirts with ties or blouse and skirt, persons at the Ordinary Form can be seen in all variety of clothing. Interestingly, fewer women and girls cover their heads at Extraordinary Form liturgies than as do so at Immaculate Conception, Cleveland. This practice is most rare at the Ordinary Form for St. Stephen, Cleveland.

Lastly, as at Immaculate Conception, Cleveland, Ordinary Form Mass is offered *versus populum* upon a portable table in the sanctuary. This table is moved aside during liturgies in the Extraordinary Form so that Mass may be offered *ad orientem* on the high altar.

St. Sebastian, Akron

Date	Mass Time	Celebrant	Liturgical Form	Vestment Style	Attendance*
Sunday, 11/04/2012	9:00 a.m.	Rev. John Valencheck	Ordinary (with deacon)	Damask, Gothic	425
	11:00 a.m.	Rev. John Valencheck	Ordinary (with deacon)	Damask, Gothic	505
	1:00 p.m.	Rev. Matthew Pfeiffer	Extraordinary	Damask, Roman	100
Saturday, 11/10/2012	4:30 p.m.	Rev. John Valencheck	Ordinary	Damask, Gothic	315
Sunday, 11/11/2012	9:00 a.m.	Rev. John Valencheck	Ordinary	Damask, Roman	375
	11:00 a.m.	Rev. Matthew Pfeiffer	Ordinary (with deacon)	Damask, Gothic	520
	1:00 p.m.	Rev. Bede Kotlinski, OSB	Extraordinary	Damask, Gothic	115
* Estimated from 2012 Mass count submitted to Diocese of Cleveland for 10/21/2012, 10/27/2012, 10/28/2012 respectively.					

Table 3. Mass Times, Forms, and Attendance at St. Sebastian, Akron.

The Extraordinary Form liturgy has been celebrated at St. Sebastian, Akron, since 2010. Previously, the Extraordinary Form had been celebrated at St. Mary, Akron, which closed the same year. Two priests are in residence at St. Sebastian, Akron: Rev. John A. Valencheck, the Pastor, and Rev. Matthew E. Pfeiffer, the Parochial Vicar. Both priests celebrate the Ordinary Form liturgies. Generally, Pfeiffer will celebrate the Extraordinary Form. On occasion Rev. Bede Kotlinski, OSB, will assist with sacraments celebrated in the Extraordinary Form.

One of the four weekend liturgies at St. Sebastian, Akron, is celebrated in the Extraordinary Form, usually a Sung Mass. Through an agreement of local Akron pastors, St. Sebastian was chosen as the most suitable location for continuing an Extraordinary

Form liturgy in the Akron area. The Extraordinary Form liturgy arrived at St. Sebastian, Akron, therefore with an already existing group of worshippers from the previous parish.

St. Sebastian is an affluent, middle-class parish. Although located in Akron, an otherwise urban city, the neighborhood surrounding the parish has more the atmosphere of a suburban setting. This element sets St. Sebastian apart from either of the Cleveland parishes that are located in lower-income, urban areas.

Because the Extraordinary Form arrived at St. Sebastian, Akron, relatively organized from St. Mary, Akron, the pastor was confronted with the need to make the Mass truly a liturgy of the parish. Some catechesis was done concerning the Extraordinary Form, and this continues sporadically. The pastor is adamant that the Ordinary and Extraordinary Form liturgies all be regarded as the possession of the whole parish. He will not allow conversation among parishioners that would in any way indicate segregation or cliquishness with regard to one Form or the other. In addition to parishioner catechesis, the parochial vicar attended training for the celebration of the Extraordinary Form liturgy that was held outside the Diocese of Cleveland.

The congregations at St. Sebastian, Akron, are significantly larger at liturgies in the Ordinary Form than the congregation at the Extraordinary Form. The most-attended weekend liturgy is consistently the 11:00 a.m. Ordinary Form Mass (See *Illustrations 31, 32, & 33*), whereas the weekend Mass with least attendance is consistently the 1:00 p.m. Extraordinary Form Sung Mass (See *Illustrations 34, 35, & 36*).

Congregations for both the Ordinary and Extraordinary Form liturgies at St. Stephen, Akron, are substantially older persons as indicated by the parish survey where 29 of 50 respondents who attend Extraordinary Form Mass and 77 of the 91 respondents

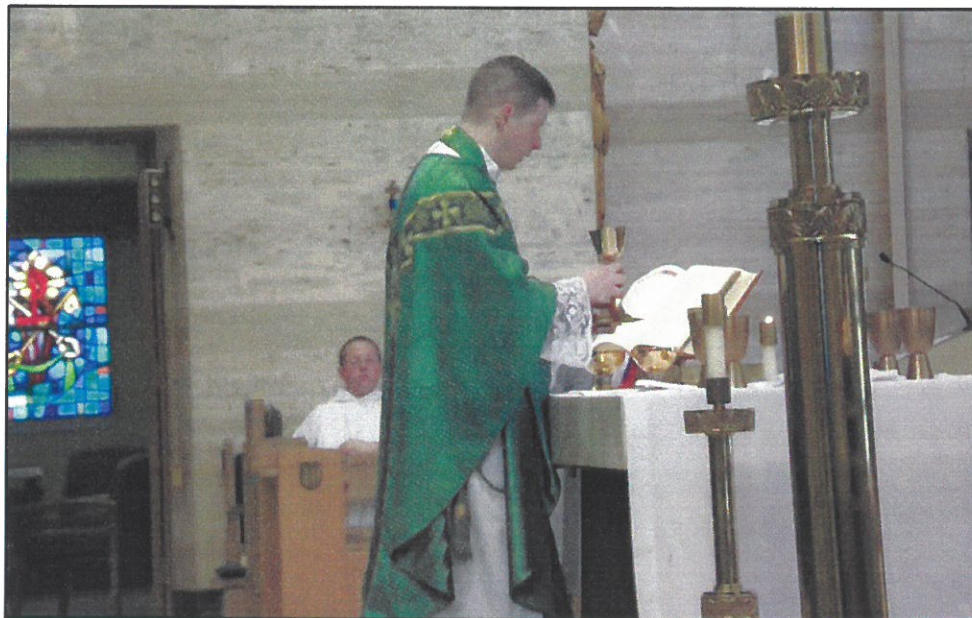


Illustration 31. Consecration of the chalice during an Ordinary Form Mass at St. Sebastian, Akron.
 Photograph by William Christopher Hoag.



Illustration 32. Gospel Acclamation during an Ordinary Form Mass with deacon
 at St. Sebastian, Akron. Photograph by William Christopher Hoag.



Illustration 33. Eucharistic Prayer during an Ordinary Form Mass with deacon at St. Sebastian, Akron.
Photograph by William Christopher Hoag.



Illustration 34. Collect during an Extraordinary Form Sung Mass at St. Sebastian, Akron.
Photograph by William Christopher Hoag.



Illustration 35. Elevation of the Host during an Extraordinary Form Sung Mass at St. Sebastian, Akron.
 Photograph by William Christopher Hoag.



Illustration 36. Confiteor before Communion during an Extraordinary Form Sung Mass at St. Sebastian, Akron. Photograph by William Christopher Hoag.

who attend Ordinary Form Mass identified as being over 46 years old. Most people at St. Sebastian, Akron, who responded to the parish survey, fell within the 46-65 year old category (75 out of 141 responses). Only 29 persons from all Mass Form categories, aged 45-and-under, responded to the survey. This demographic find mirrors the general trend in American Catholicism where most Mass-goers belonging to older generations with decreasing numbers attending Mass regularly in each descending age group. However, young families are present at the Extraordinary Form Masses. Overall, the Extraordinary Form liturgy at St. Sebastian attracts about the same number of persons as attend this Mass at Immaculate Conception, Cleveland, and St. Stephen, Cleveland. The number of persons attending the Ordinary Form at St. Sebastian, Akron, is over ten times those who attend Mass there in the Extraordinary Form.

Active participation by the congregation at St. Sebastian, Akron, is consistently evident at all Masses. Congregational participation is least evident at the 1:00 p.m. Extraordinary Form liturgy where Mass prayer responses tend to be made by the servers while the choir sings the Ordinary of the Mass and the Propers. However, the congregations at the other weekend Masses—all in the Ordinary Form—are clearly engages in the liturgy through voice, posture, and gesture. This is not to say however that no active participation is present at the Extraordinary Form liturgy. Rather, the congregation there is clearly engaged in interior participation manifested exteriorly in the attention given to praying the Mass with the assistance of hand missal and other worship aids, through the use of postures and body gestures (crosses, bows, genuflections), and through the sung responses to the dialogical Mass prayers in unison with the choir.

Music for Masses in the Ordinary Form at St. Sebastian, Akron, follows the prevailing trends in contemporary American Catholic liturgy for the Ordinary Form. The Saturday Vigil Mass generally follows the pattern of four hymns (Processional, Offertory, Communion, and Recessional) as well as singing the *Gloria*, Responsorial Psalm, Gospel Acclamation, *Sanctus*, Memorial Acclamation, and *Agnus Dei* according to traditional and contemporary Mass settings. The music is led by an organist and cantor. The 9:00 a.m. Ordinary Form Mass has a more traditional feel keeping the same style as the Saturday Vigil but incorporating an excellent choir which a broad repertoire of classical and modern, Latin and vernacular music. Congregational singing is most evident at the 11:00am Ordinary Form liturgy which includes a praise band with contemporary music in the praise and folk idioms, as well as more traditional arrangements.

As stated above, the Extraordinary Form Mass at 1:00 p.m. is usually a Sung Mass. Music for this liturgy tends to be Gregorian chant with Latin hymns or motets following the Offertory and Communion antiphons. The congregation will make sung responses to the dialogical prayers of the Mass. A small schola leads the congregation in singing the Gregorian chant for the ordinary prayers while the schola alone chants the proper prayers. The use of Gregorian chant facilitates the participation of the congregation in singing the ordinary prayers, especially when familiar Mass settings from the *Kyriale* are used.

Mutual enrichment between the Ordinary and Extraordinary Form liturgies is more evident at St. Sebastian, Akron, than at either of the Cleveland parishes. The pastoral staff promotes a spirit of reverence in the sacred space of the church so that, although limited talking does occur before and after Mass, a recollected and prayerful

atmosphere prevails in the church. This solemn ambience would normally be associated with the Extraordinary Form. As further evidence of a mutual enrichment, the music in the Ordinary Form mixes traditional hymnody and a singing of the Mass itself in both chant settings (both English and Latin) as well as choral settings. For the part of the Extraordinary Form, it tends to influence the Ordinary Form rather than to be influenced. The *ars celebrandi* used by both pastor and parochial vicar in the celebration of the Ordinary Form is reflective of the reserved, measured, and intentional movements and gestures used in the celebration of the Extraordinary Form. Without being affective or artificial, a serious effort is made to restore a beauty and solemnity to the Ordinary Form liturgy that mirrors what is usually associated with the Extraordinary Form.

Whereas a notable difference between the style and worth of vestments used in the Ordinary and Extraordinary Form liturgies was evident at the Cleveland parishes, at St. Sebastian, Akron, the clergy made an effort to employ only beautiful and classical vestments worthy of divine worship. The liturgical vestments for both the Ordinary and Extraordinary Forms at St. Sebastian, Akron, are generally silk damask vestments of either a Roman fiddle-back or tapered Gothic cut. This is true for both priestly and diaconal vestments. Even when more contemporary style vestments are used, they reflect a sobriety and nobility befitting the Mass.

The servers for the Ordinary Form liturgies at St. Sebastian, Akron, vest in white albs with cincture. Ordinary Form servers are both male and female. The servers for the Extraordinary Form liturgies vest in cassocks with surplices. Extraordinary Form servers are exclusively male.

Another difference between the Forms exists in the dress of the congregation. More pronounced than at either Cleveland parish and possibly because of the much larger parish size, the clothing of the congregations at the Ordinary and Extraordinary Forms tend to be quite distinct. Mass-goers at the Ordinary Form dress from in style from formal to casual in contrast to the nearly ubiquitous formal clothing of persons who attend the Extraordinary Form. Regarding the covering of heads for women, few women and girls cover their heads at Extraordinary Form liturgies at St. Sebastian, Akron, and this practice is almost wholly absent at the Ordinary Form liturgies.

Lastly, as at St. Sebastian, Akron, the Ordinary Form Mass is offered *versus populum* upon a fixed, free-standing altar in the sanctuary. The high altar has been retained behind this free-standing altar and is used for celebration *ad orientem* at the Extraordinary Form Masses.

Analysis of Data from Parishioner Surveys

This section will address data gathered from the parishioner surveys distributed at all three parishes studied in this project. Surveys were distributed after Masses in the church vestibules (surveys were distributed in the nave near a side door at Immaculate Conception, Cleveland) and in church halls during after-Mass fellowship times. The surveys were returned to the distribution tables, placed in collection baskets, or taken to the parish offices upon completion.

The data is arranged here by areas: General Demographics, Eucharistic Theology and Piety, and Liturgy in the Extraordinary Form. All persons responding to the survey completed the sections on General Demographics and Eucharistic Theology and Piety. Only those who attend Extraordinary Form liturgies, either exclusively or in addition to Ordinary Form, completed the section on Liturgy in the Extraordinary Form.

For purposes of analysis, the question or statements representing each item do not follow numeric order. Rather, they are arranged in the best order for analysis.

Items pertaining to General Demographics

52. Are you Roman Catholic?

This item was included in the survey in order to determine the level of intimacy and commitment of the respondent to the general issue under study. The assumption is that a Roman Catholic would have a greater interest and commitment to a survey on parish liturgy in a Roman Catholic parish than would a non-Catholic.

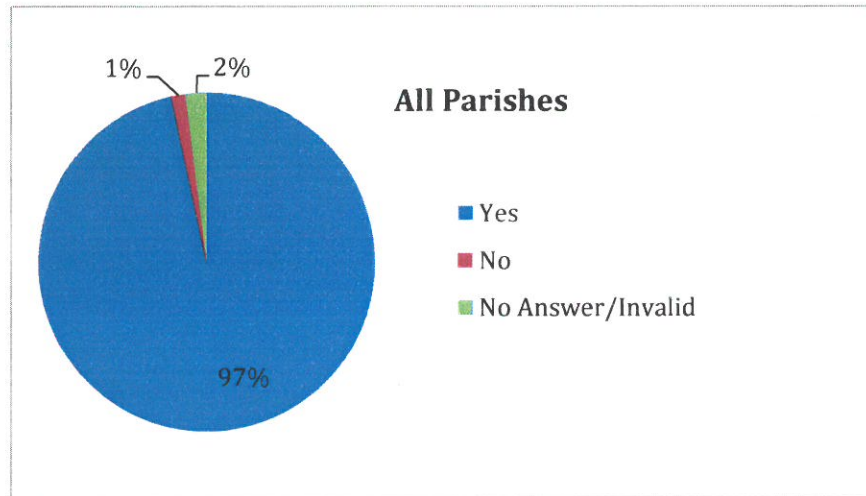


Figure 1. Percentage of Persons Attending Mass Who Are Roman Catholic.

As the graph in *Figure 1* presents, 97% of respondents identified as Roman Catholics. With only 1% identifying as non-Catholic, one could assume that this percentage that numbers 3 persons have some interest in the Catholic Church, either are planning to enter the Church, or may have a spouse or other persons of significance in their lives who are Catholics.

53. How long have you attended liturgy at this parish?

This item was included in the survey in order to determine the level of commitment of the respondent to the liturgical life of the parish. The assumption is that a person who had attended liturgy at the parish for lengthy periods of time would have a greater commitment to the parish than someone who attended Mass at the parish for shorter times.

Item 53 is linked to item 54 which inquires whether the respondent is a member of the parish or not.

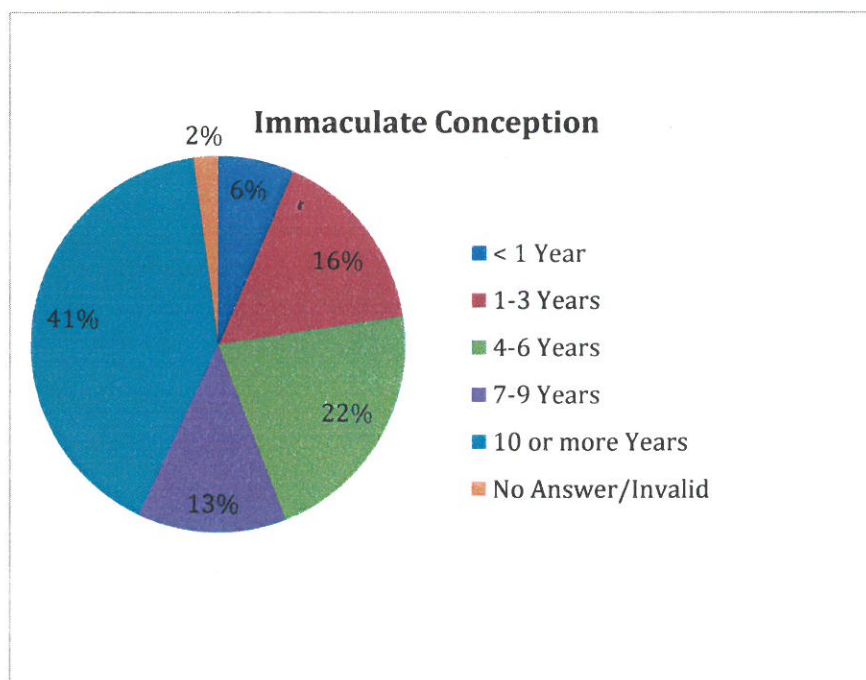


Figure 2. Length of Time Persons Have Attended Mass at Immaculate Conception, Cleveland.

As the graph in *Figure 2* presents, over half of all respondents (54%) have attended Mass at Immaculate Conception, Cleveland, for seven or more years. This would indicate that a majority of persons responding to the survey possess a sense of commitment to the parish and its liturgical life. The Extraordinary Form has been celebrated at Immaculate Conception since 1989. One could expect that a sizeable portion of this 54% attend the Extraordinary Form, especially since 78 of the 93 respondents (84%) from Immaculate Conception indicated that they attend the Extraordinary Form exclusively or attend both the Ordinary and Extraordinary Forms.

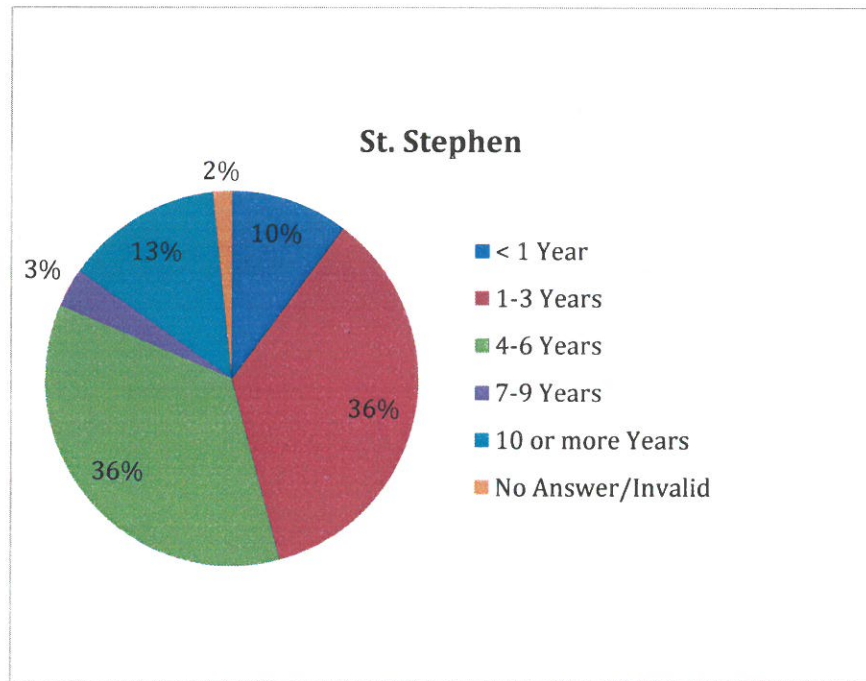


Figure 3. Length of Time Persons Have Attended Mass at St. Stephen, Cleveland.

As the graph in *Figure 3* presents, 72% of all respondents have attended Mass at St. Stephen, Cleveland, for 6 years or less. Generally, this would indicate that a majority of persons responding to the survey would lack a sense of commitment to the parish and its liturgical life because of the short time at the parish. However, this number corresponds closely to the presence of the Extraordinary Form at St. Stephen, Cleveland.

The Extraordinary Form has been celebrated at St. Stephen, Cleveland, since 2007. Of the 59 total respondents from the parish, 53 persons indicated that they attend the Extraordinary Form exclusively or both the Ordinary and Extraordinary Forms. This represents 90% of all respondents. One could conclude from this that despite the brief amount of time that these persons have attended liturgy at St. Stephen; nevertheless, they are very committed to liturgy at the parish because of their interest in the Extraordinary Form.

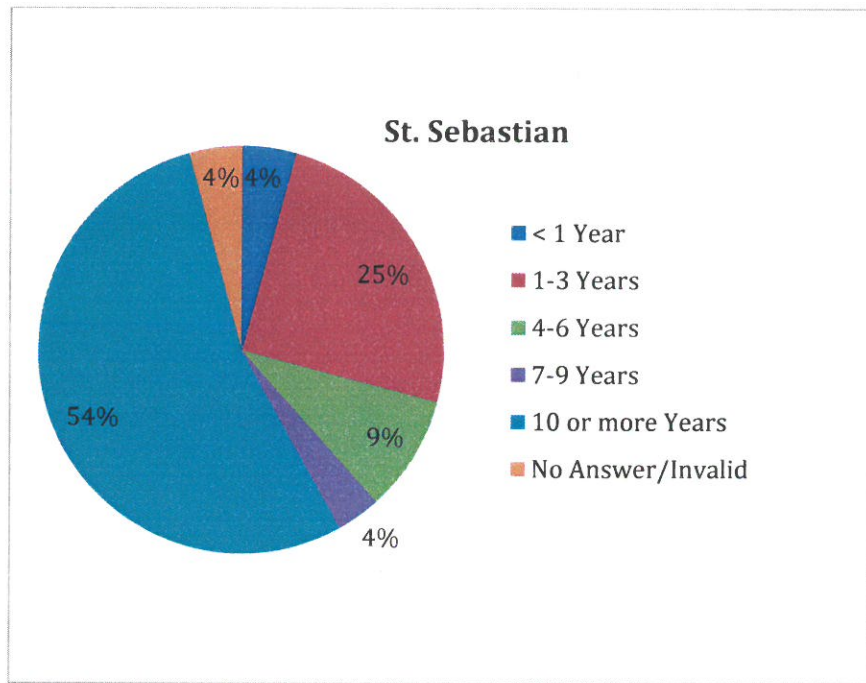


Figure 4. Length of Time Persons Have Attended Mass at St. Sebastian, Akron.

As the graph in *Figure 4* presents, over half of all respondents (58%) have attended Mass at St. Sebastian, Akron, for seven or more years. This would indicate that a majority of persons responding to the survey possess a sense of commitment to the parish and its liturgical life.

Those attending liturgy at St. Sebastian, Akron, for ten years or more form the largest group of respondents (54%). However, the next largest group represents those who have attended liturgy at the parish for one-three years (25%) which represents the time since the introduction of the Extraordinary Form at St. Sebastian, Akron. This would suggest that there are people highly committed to the received liturgical heritage at St. Sebastian covering the past several decades, as well as a group committed to the liturgical practices newly introduced into the parish through the Extraordinary Form.

2. *How often do you attend Mass?*

This item was included in the survey in order to determine the level of commitment of the respondent to the public practice of the Catholic Faith as well as familiarity with Catholic liturgical practices. The assumption is that a person who attends liturgy more frequently would have a greater commitment to the Catholic Faith and to parish life than someone who attends Mass infrequently.

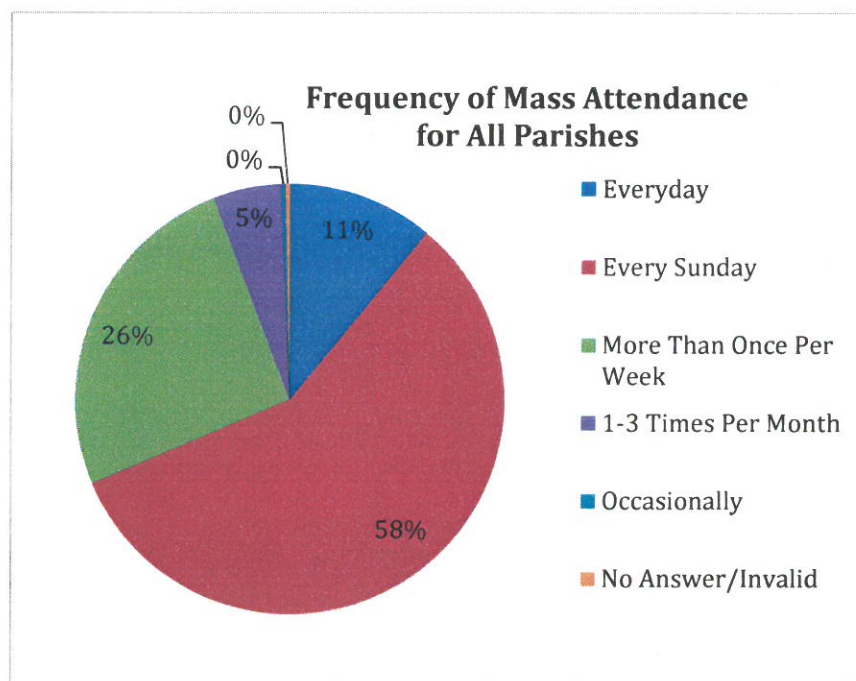


Figure 5. Frequency of Mass Attendance for All Parishes.

The graph in *Figure 5* presents, the totality of respondents from all three parishes studied in this project. Over half of all respondents (58%) indicate that they attend Mass every Sunday. This represents Catholics who are practicing the minimal for active and public faith life as required by the Church. It would indicate that those responding to the survey represent a valid sampling of persons qualified to comment upon the liturgical life in their parishes. Further, an additional 26% indicate that they attend Mass more than

once per week, above the minimal Sunday Mass attendance, and 11% indicate that they attend Mass every day. This would suggest that 95% of respondents to this survey are devout, active Catholics who are qualified to comment on parish liturgical life.

3. Which weekend Mass do you normally attend?

This item was included in the survey in order to determine which Masses respondents usually attend. It is connected to item 4 in the survey which asks which liturgical Form one usually attends, the results of which are given here in *Table 4*:

Attendance At Ordinary and Extraordinary Form Liturgies

	<u>Church</u>	<u>EF exclusively</u>	<u>OF exclusively</u>	<u>Both EF and OF</u>	<u>Total</u>
A	Count	37	15	41	93
	% within Church	39.8%	16.1%	44.1%	100.0%
B	Count	24	6	29	59
	% within Church	40.7%	10.2%	49.2%	100.0%
C	Count	27	91	23	141
	% within Church	19.1%	64.5%	16.3%	100.0%
Total	Count	88	112	93	293
	% within Church	30.0%	38.2%	31.7%	100.0%

Table 4. Attendance at Ordinary and Extraordinary Form Liturgies.

The purpose of item 3, like item 4, is to discern preference for the Ordinary or Extraordinary Form. Additionally, it reveals preferred Mass times (e.g., Saturday Vigil, early Sunday morning, late Sunday morning).

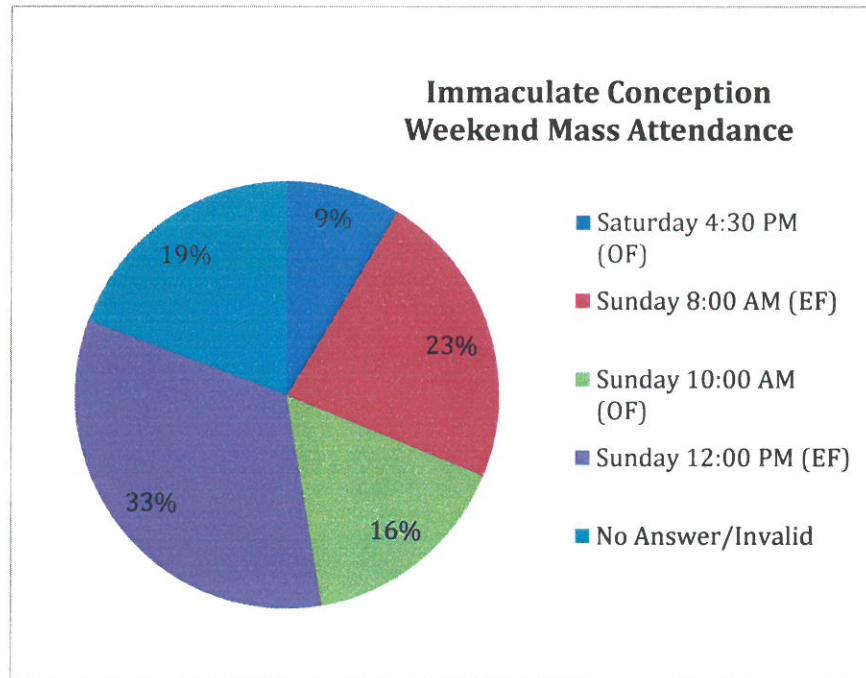


Figure 6. Weekend Mass of Preference at Immaculate Conception, Cleveland.

The graph in *Figure 6* represents the preferred Mass time for respondents at Immaculate Conception, Cleveland. The largest group of respondents (33%) indicate that they attend the Sunday 12:00 p.m. Mass. This is an Extraordinary Form Sung Mass. The next largest group of respondents (23%) usually attends the Sunday 8:00 a.m. liturgy. This is a Low Mass in the Extraordinary Form. Combined, this means that 55% of Mass-goers at Immaculate Conception, Cleveland, normally attend Mass in the Extraordinary Form. This result is validated by the results of item 4 which indicate that 39.8% of respondents from Immaculate Conception, Cleveland, attend the Extraordinary Form exclusively and 44.1% attend both the Ordinary and Extraordinary Forms.

A combined total of 25% indicate that they usually attend Masses during which the Ordinary Form is celebrated. The large percentage of No Answer/Invalid respondents reflects the significant number of respondents who identified more than one Mass time

preference on their survey. This invalidated that response as only one response was sought—that Mass time which they usually attend.

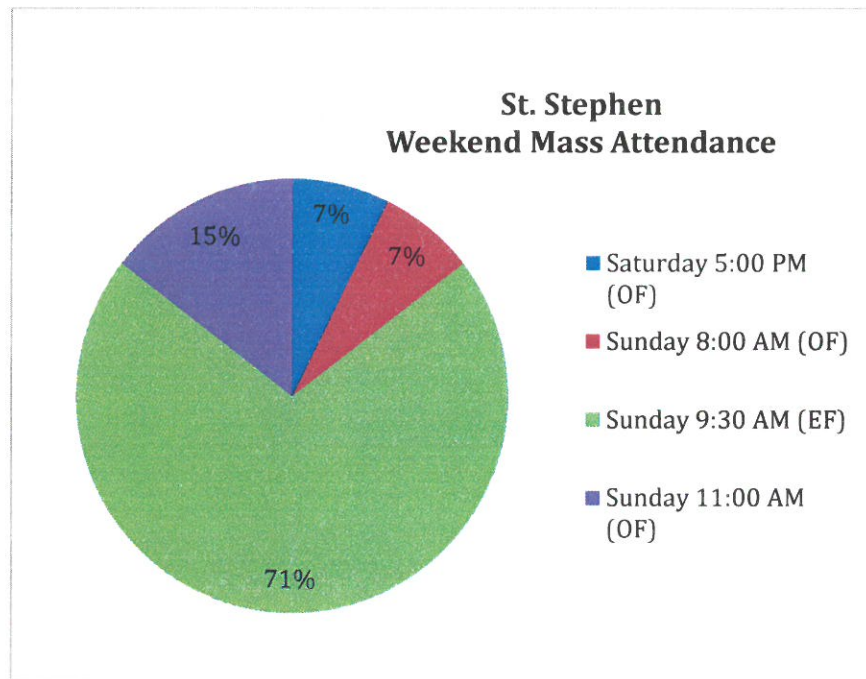


Figure 7. Weekend Mass of Preference at St. Stephen, Cleveland.

The graph in *Figure 7* presents the preferred Mass time for respondents at St. Stephen, Cleveland. The largest group of respondents (71%) indicate that they attend the Sunday 9:30 a.m. Mass. This is an Extraordinary Form Sung Mass (*Missa Cantata*). The remaining respondents (29%) indicated that they attend Mass during which the Ordinary Form is celebrated. These figures are slightly skewed, however, though because the 15% indicating attendance at the 11:00 a.m. includes respondents who attend the monthly German Mass at that time but may not attend the parish other than for that Mass.

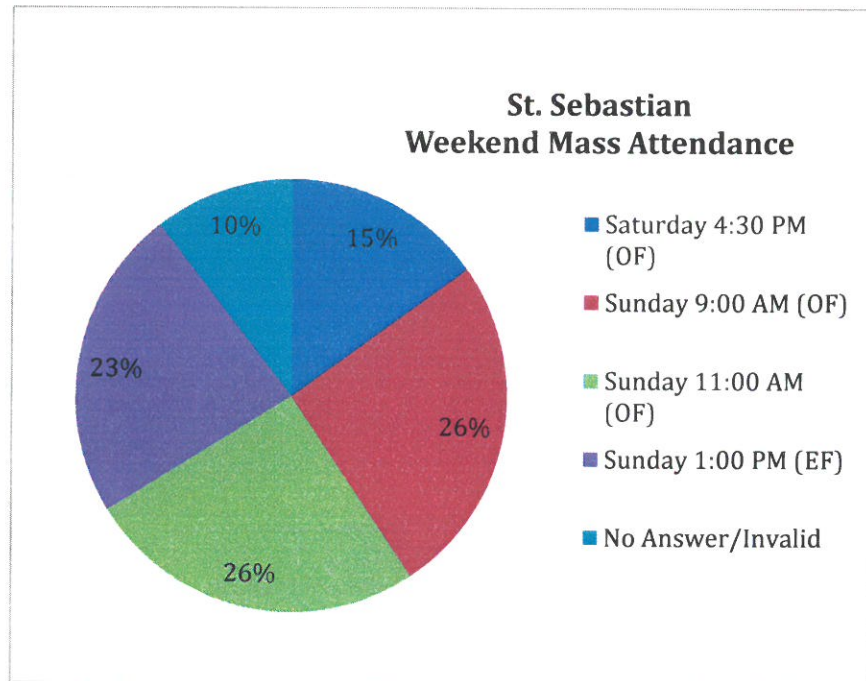


Figure 8. Weekend Mass of Preference at St. Stephen, Akron.

The graph in *Figure 8* presents the preferred Mass time for respondents at St. Sebastian, Akron. Respondents indicating that they attend the 9:00 a.m. and 11:00 a.m. Masses represent equal blocks of largest respondents (26% each). Both these Mass times represent liturgies celebrated in the Ordinary Form. The smallest portion of respondents (15%) indicated that they attend the 4:30 p.m. Saturday Vigil Mass during which the Ordinary Form is celebrated. Although representing only 10% of regular Mass-goers at St. Sebastian, Akron, 23% of all respondents indicated that they regularly attend the 1:00 p.m. Mass celebrated in the Extraordinary Form. As mentioned above, with regard to Immaculate Conception respondents, a significant percentage identified more than one Mass time preference on their survey. This invalidated that response as only one response was sought—that Mass time which they usually attend. Hence the 10% figure for No Answer/Invalid.

54. Are you a registered member of this parish?

This item was included in the survey in order to determine the level of commitment of the respondent to the respective parishes. The assumption is that a person who is a registered member of a parish, not merely attends Mass there or attains membership canonically by virtue of place of domicile, would have a greater commitment to the parish than someone who merely attends Mass without having gone through the formality of registering as a parishioner.

Item 54 is linked to item 53 which inquires how long a person has attended liturgy at the respective parishes studied in this project.

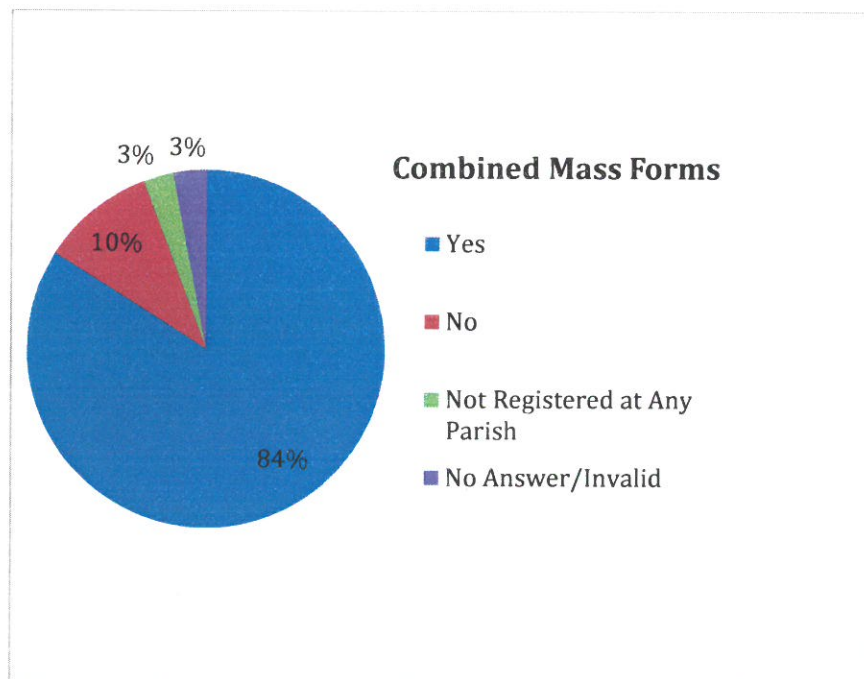


Figure 9. Persons Who Are Registered Members of Parishes.

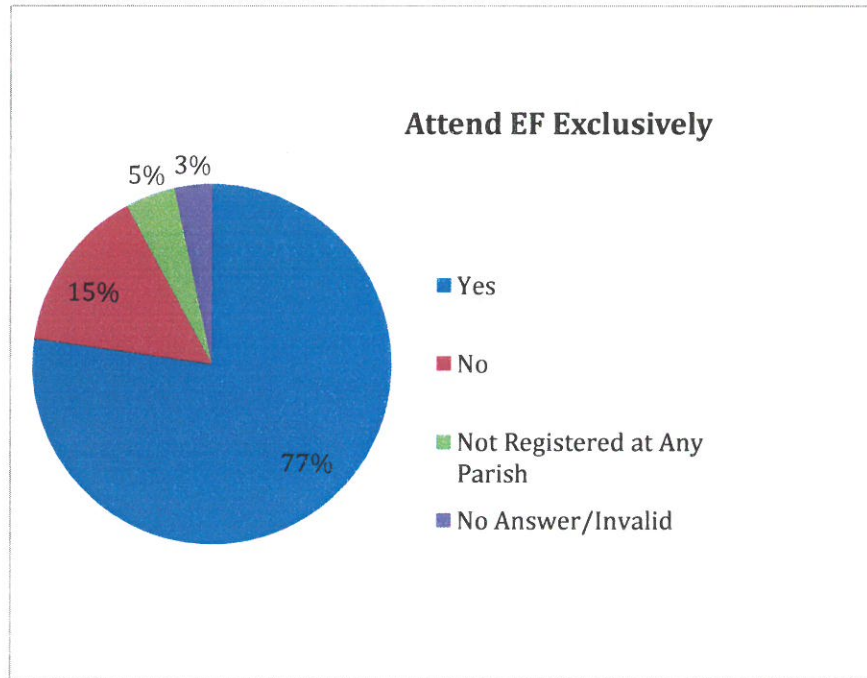


Figure 10. Persons Who Attend the Extraordinary Form Only Who Are Registered Members of Parishes.

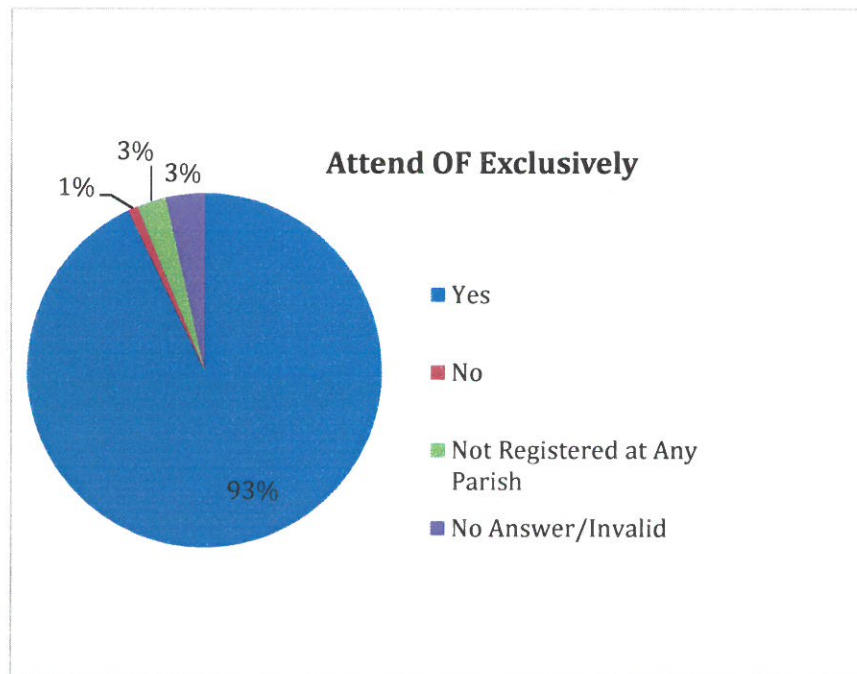


Figure 11. Persons Who Attend the Ordinary Form Only Who Are Registered Members of Parishes.

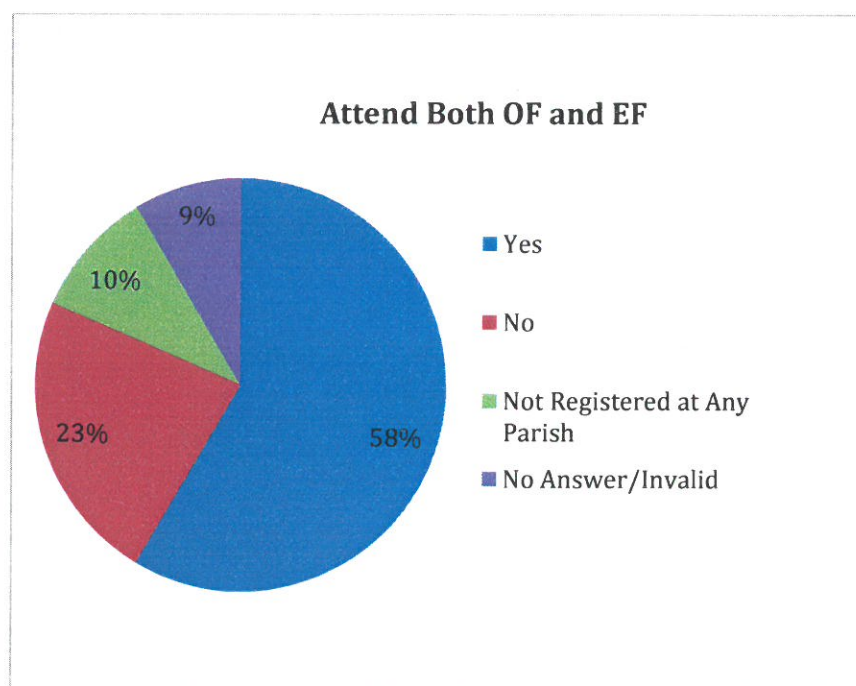


Figure 12. Persons Who Attend Both Liturgical Forms Who Are Registered Members of Parishes.

The graph in *Figure 9* presents that over 80% of all parish survey respondents were registered members of their respective parishes. Only 1-in-10 respondents answered that they are not a member of the parish at which they responded to the survey. Finally, only 3% indicated that they were not registered at any parish.

Based upon such a large percentage of respondents indicating that they are indeed registered members of their respective parishes, one may assume that these persons would have some level of commitment to the parish at which they were attending Mass.

How does this analysis break down when separated out according to the Mass Form preferences of the respondents? Here is the data—

As the graph in *Figure 10* presents, 77% of those who attend the Extraordinary Form liturgy exclusively were registered members of their respective parishes. This is lower than the 84% presented in the Combined Mass Forms. Additionally, the percentage

of respondents who attend Extraordinary Form exclusively and answered “No” to this item is higher (15%) than the percentage of “No” responses for the Combined Mass Forms (10%).

As the graph in *Figure 11* shows, 93% of those who attend the Ordinary Form liturgy exclusively were registered members of their respective parishes. This is higher than the 84% presented in the Combined Mass Forms. Additionally, the percentage of respondents who attend Ordinary Form exclusively and answered “No” to this item is significantly lower (1%) than the percentage of “No” responses for the Combined Mass Forms (10%).

As the graph in *Figure 12* presents, only 58% of those who attend both the Ordinary and Extraordinary Form liturgies were registered members of their respective parishes. This is much lower than the 84% presented in the Combined Mass Forms. Additionally, the percentage of respondents who attend Extraordinary Form exclusively and answered “No” to this item (23%) is more than double the percentage of “No” responses for the Combined Mass Forms (10%).

From these responses, one can deduce that those who attend the Ordinary Form exclusively are most likely to be registered members of parishes. Those who attend the Extraordinary Form liturgy lag behind them in parish registration. Finally, those who attend both the Ordinary and Extraordinary Forms are least likely to register as parishioners.

The lower percentage of registered parishioners among any persons attending the Extraordinary Form should not be surprising. These people are often traveling from beyond the territorial boundaries of the parishes included in this survey in order to attend

the Extraordinary Form liturgy. However, it seems that those who attend the Extraordinary Form exclusively are more likely to register as a member of the parish offering that Form, whereas those who attend both the Ordinary and Extraordinary Form Masses are less likely to register at those parishes with the Extraordinary Form. One may assume that these persons remain registered parishioners at their local territorial parishes, travelling only to the parishes included in this study for those times when they wish to attend liturgy in the Extraordinary Form.

20. Are you active in any parish social organization?

This item was included in the survey in order to determine the level of commitment of the respondent to the respective parishes. The assumption is that a person who is active in a parish organization, especially one of a social nature, would have a greater commitment to the parish than someone who merely attends Mass being involved in non-liturgical parish life.

Item 20 is linked to item 54 that inquires whether or not a person is a registered member of the parish at which they are responding to a parish survey.

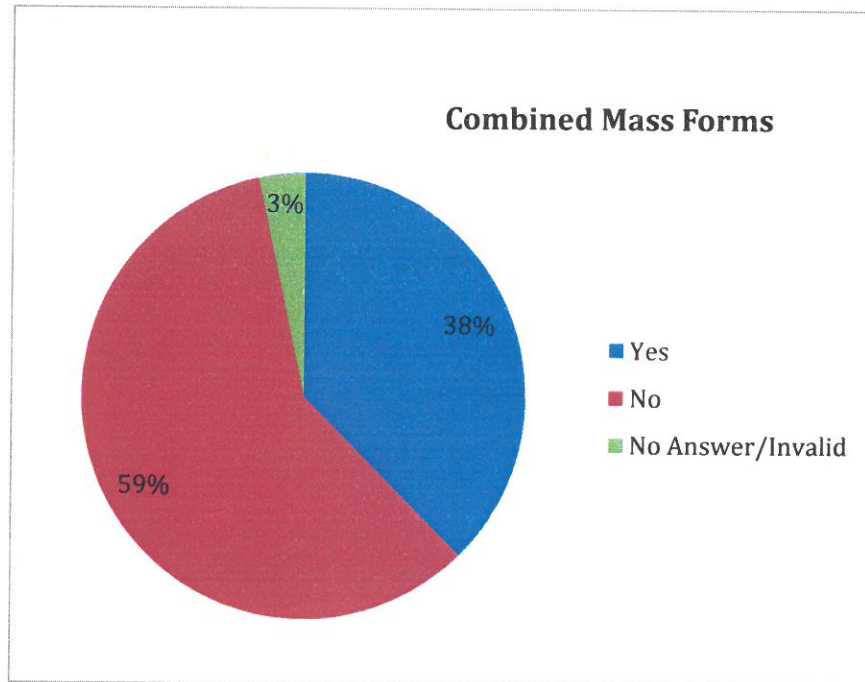


Figure 13. Persons Who Attend Mass Who Are Active in Parish Social Organizations.

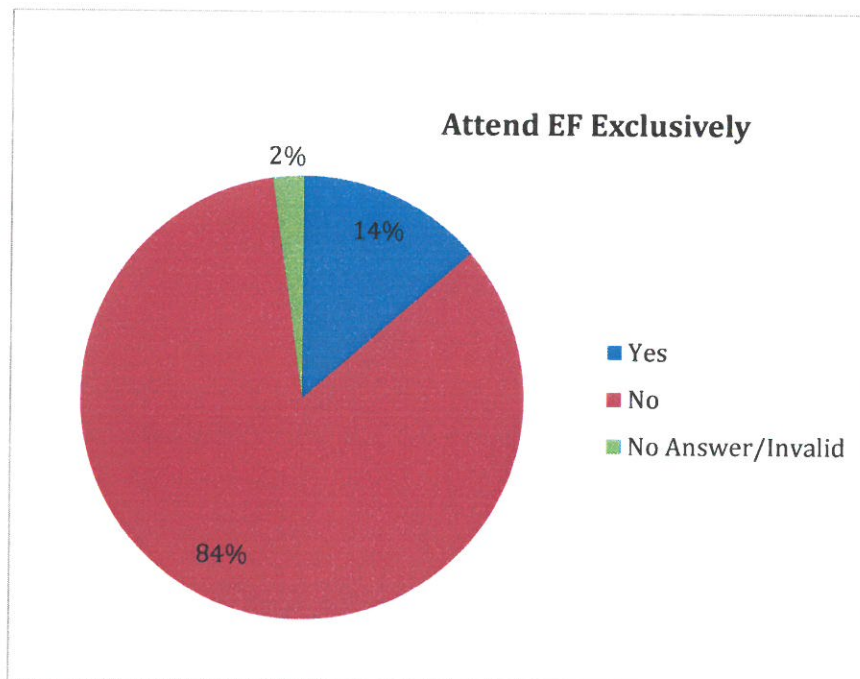


Figure 14. Persons Who Attend the Extraordinary Form Only Who Are Active in Parish Social Organizations.

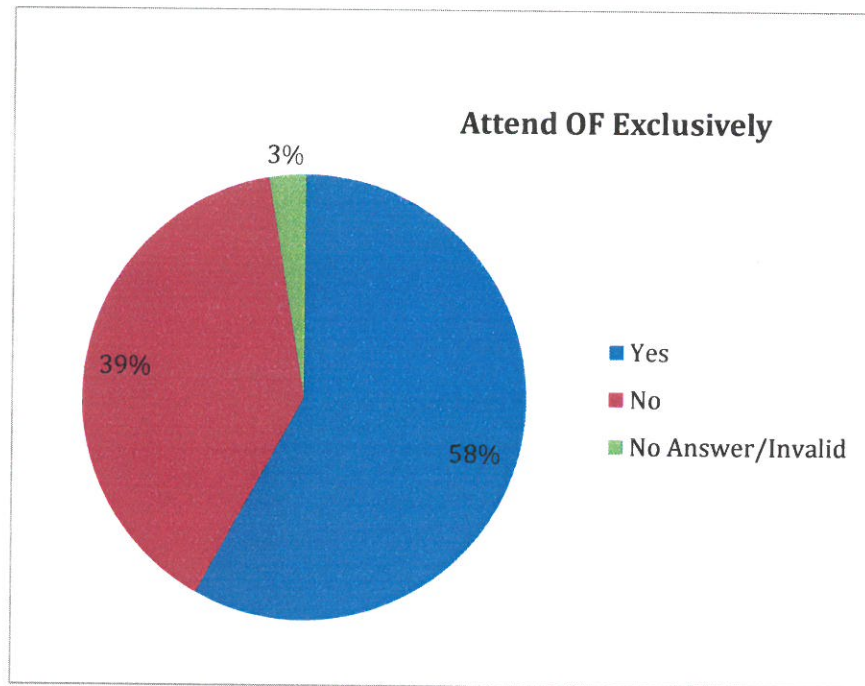


Figure 15. Persons Who Attend the Ordinary Form Only Who Are Active in Parish Social Organizations.

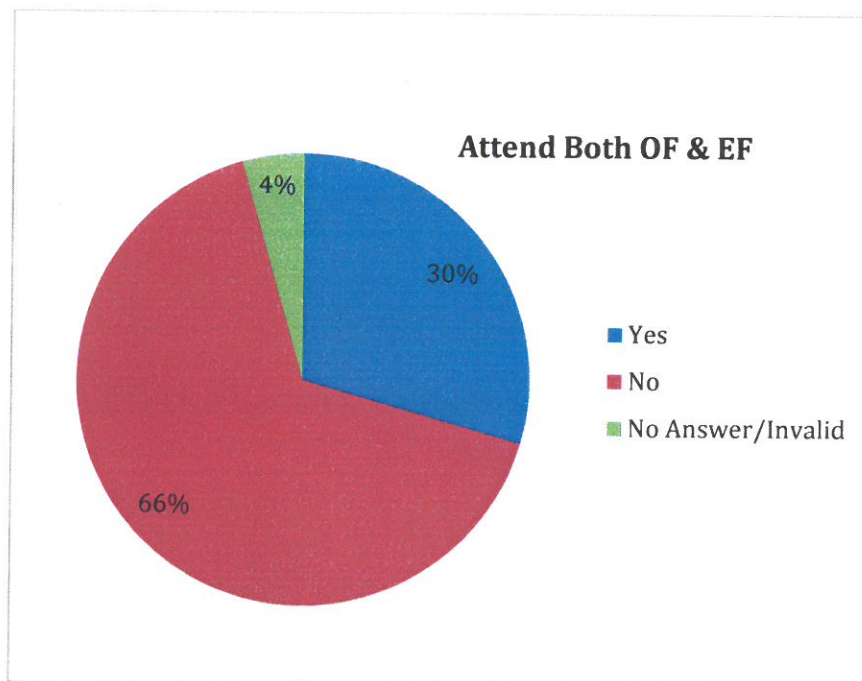


Figure 16. Persons Who Attend Both Liturgical Forms Who Are Active in Parish Social Organizations.

As the graph in *Figure 13* presents, 38% of all respondents indicated that they are involved in some parish social organization. However, 59% responded that they were not involved in any organization. Overall, persons attending any of the parishes included in the study are less likely to be involved in parish organization.

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 14* presents, a mere 14% of persons who attend the Extraordinary Form exclusively participate in parish social organizations, whereas 84%—over 4-in-5 persons—do not participate.

As the graph in *Figure 15* presents, 58% of those who attend the Ordinary Form exclusively participate in parish social organizations, whereas 40% do not. This means at nearly 3-in-5 persons who attend the Extraordinary Form liturgy are likely to be engaged in non-liturgical parish life.

As the graph in *Figure 16* presents, 30% of respondents indicate that they are involved in parish social organizations, whereas a full two-thirds are not.

Overall, those who attend the Ordinary Form exclusively are most likely to be involved in parish social organizations, taking an active part in parish life outside of liturgy. Those who attend both Forms of the liturgy are least likely to be active in non-liturgical parish life.

The data suggests that those who are coming from outside the parish territorial boundaries and are not registered at the respective parishes (persons who attend both the Ordinary and Extraordinary Forms) are least likely to active in the non-liturgical parish life of the respective parishes studied in this project. Why? One may assume that in the

case of those attending both Forms, that the possibility exists that they are involved in social organizations at the parish in which they are in fact registered, their respective territorial parishes.

However, it is possible that they are not active at all. In light of the very large percentage of respondents who attend Extraordinary Form exclusively and are not involved in parish social organizations (84%), this possibility is certainly plausible. What does this imply? It could mean that those who attend the Ordinary Form exclusively are more likely to commit themselves to an active parish life than those who attend the Extraordinary Form. Is there a correlation between attendance at the Ordinary Form and an active, living-out of the Christian life? More study would be needed.

55. What is your sex?

This item was included in the survey in order to determine if persons of a particular sex are drawn to the celebration of one liturgical Form or another. Among the charges leveled by certain persons attracted to the Extraordinary Form is the argument that the Ordinary Form liturgy, in its concrete celebration in most places, is a feminized liturgy.¹ It is beyond the scope of this study to establish the veracity of that claim. Nevertheless, presuming that this argument is true, the assumption is that women would be more likely to attend the Ordinary Form and men would be more likely to attend the Extraordinary Form liturgy.

¹ See Marian Horvat, "The Feminization of the Church and Vatican II" <http://www.traditioninaction.org/religious/m015rpFeminization.html>. Accessed March 16, 2013; Joseph Fessio, "On the Celebration of Mass" <http://www.catholicculture.org/culture/library/view.cfm?recnum=4647>. Accessed March 16, 2013; James Likoudis, "The Degradation of Catholic Worship: Eastern-Rite Catholics Also Speak Out" <http://credo.stormloader.com/Liturgy/liturgy3.htm>. Accessed March 16, 2013.

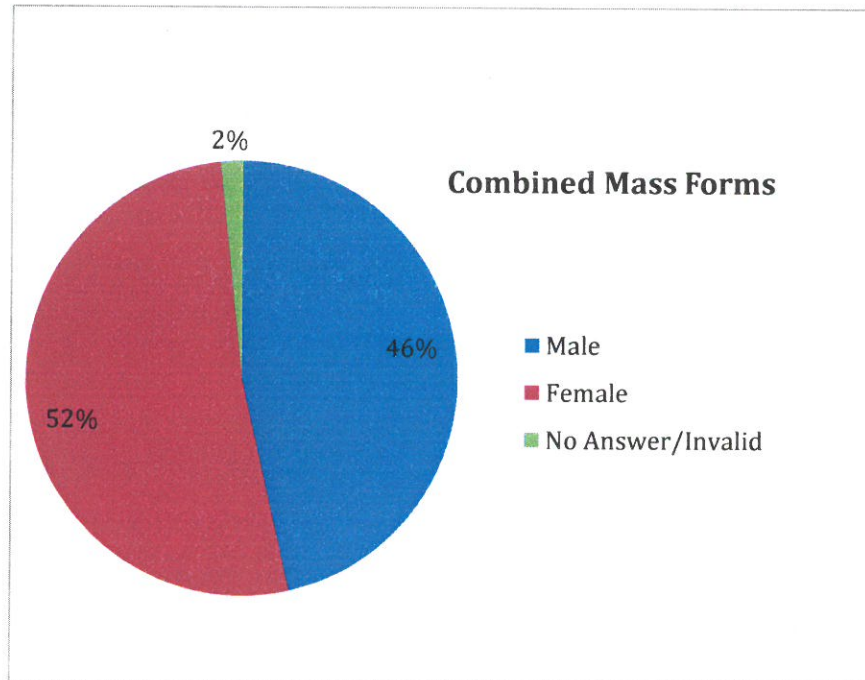


Figure 17. Persons Who Attend Mass According to Sex.

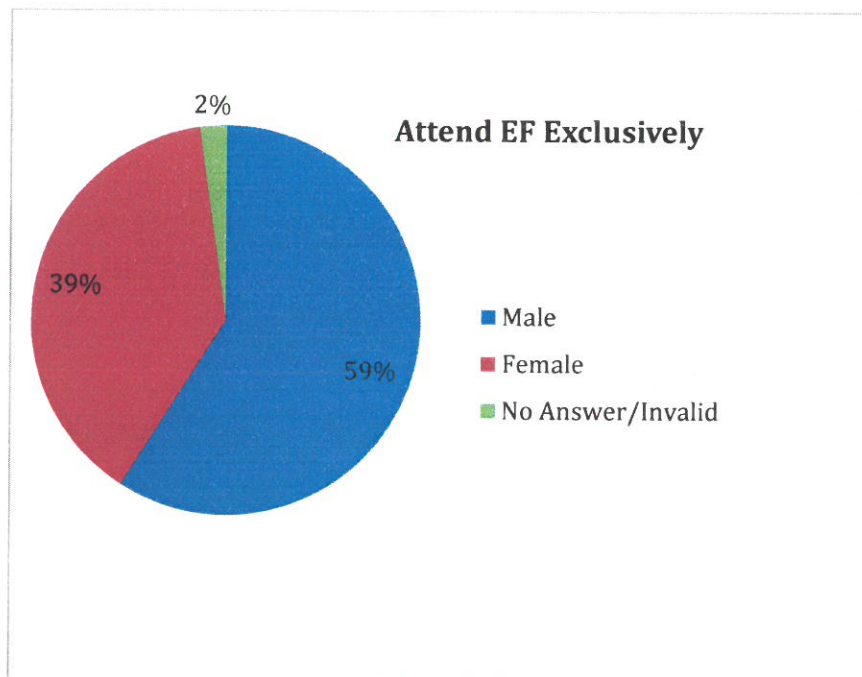


Figure 18. Persons Who Attend the Extraordinary Form Only According to Sex.

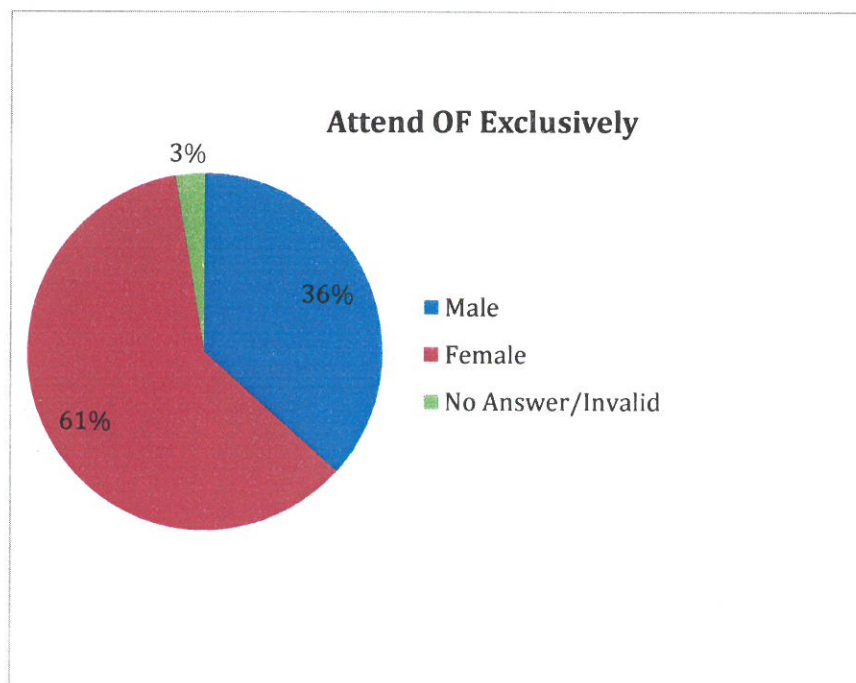


Figure 19. Persons Who Attend the Ordinary Form Only According to Sex.

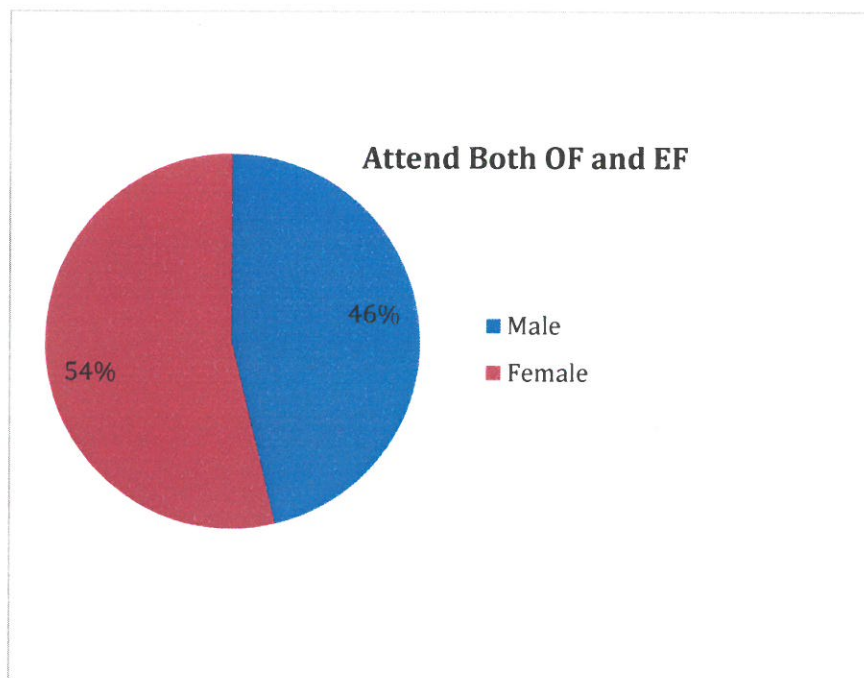


Figure 20. Persons Who Attend Both Liturgical Forms According to Sex.

As the graph in *Figure 17* shows 38% of all respondents indicated that were 52% women, whereas 46% of respondents indicated that they were men.

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 18* presents, 59% of persons who attend the Extraordinary Form exclusively identified that they were male, whereas only 39%—or about two-in-five persons—identified that they were female. The ratio here is almost 2-in-3 for the ratio of males-to-females in attendance at Extraordinary Form liturgies.

As the graph in *Figure 19* presents, 61% of those who attend the Ordinary Form exclusively identified themselves as female, whereas 36% identified themselves as male. This means at only slightly more than one-in-three persons who attend the Ordinary Form liturgy are likely to be males.

As the graph in *Figure 20* presents, 54% of those who attend both the Ordinary and Extraordinary Forms identified themselves as female, whereas 46% identified themselves as male. These percentages closely reflect the percentages for the Combined Mass Forms (52% female to 46% male).

While in no way testing or validating the claim of persons critical of the Ordinary Form as being a “feminized” liturgy, the data does indicate that males are more likely to attend the Extraordinary Form while, females are more likely to attend liturgy in the Ordinary Form. Additional study would be needed to explain the cause for this difference in attraction to the two liturgical Forms.

56. What is your age?

This item was included in the survey in order to determine if persons of a particular age are drawn to the celebration of one liturgical Form or another. Those opposed to the celebration of the Extraordinary Form have put forward the claim that those who are supportive of liturgy in that Form do so out of nostalgic reasons. This would mean that those persons would have to be of an age where they would have concrete experience and reflective, analytical memories of the liturgy prior to the liturgical changes of the 1960s. This would mean that the person would have been at least 14 years old in 1964 when the first liturgical reforms of the Second Vatican Council were implemented under the instruction *Inter Oecumenici*. Such a person, in order to attend the Extraordinary Form liturgy for nostalgic reasons, would be at least 53 years old in 2013. This places such a person firmly in the middle of the Baby Boomer generational group.

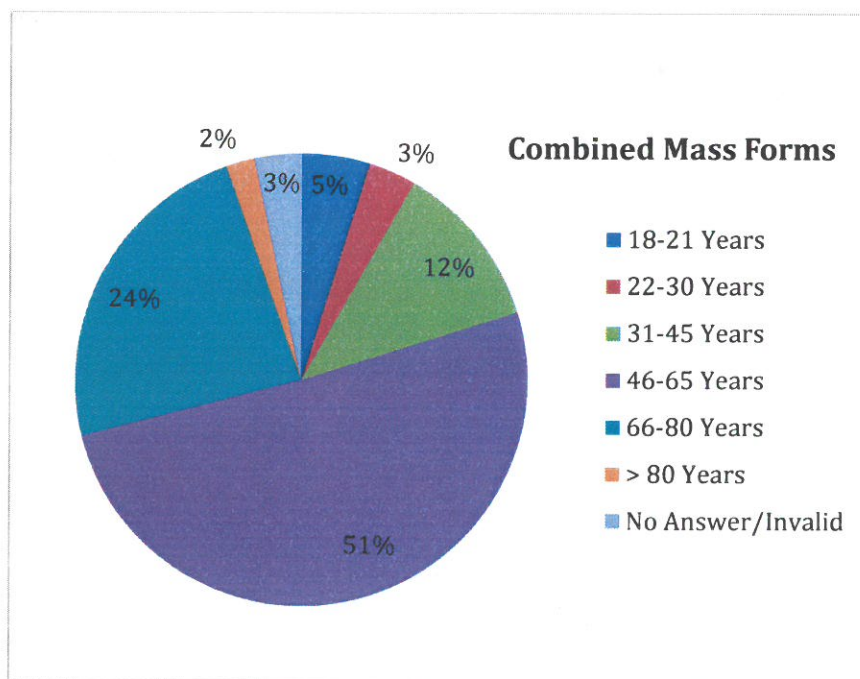


Figure 21. Persons Who Attend Mass According to Age.

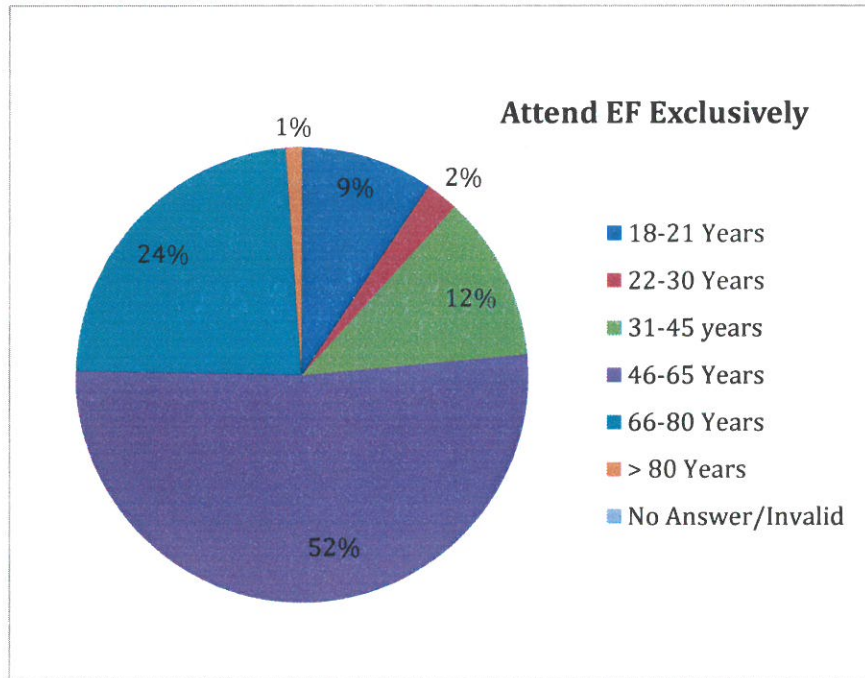


Figure 22. Persons Who Attend the Extraordinary Form Only According to Age.

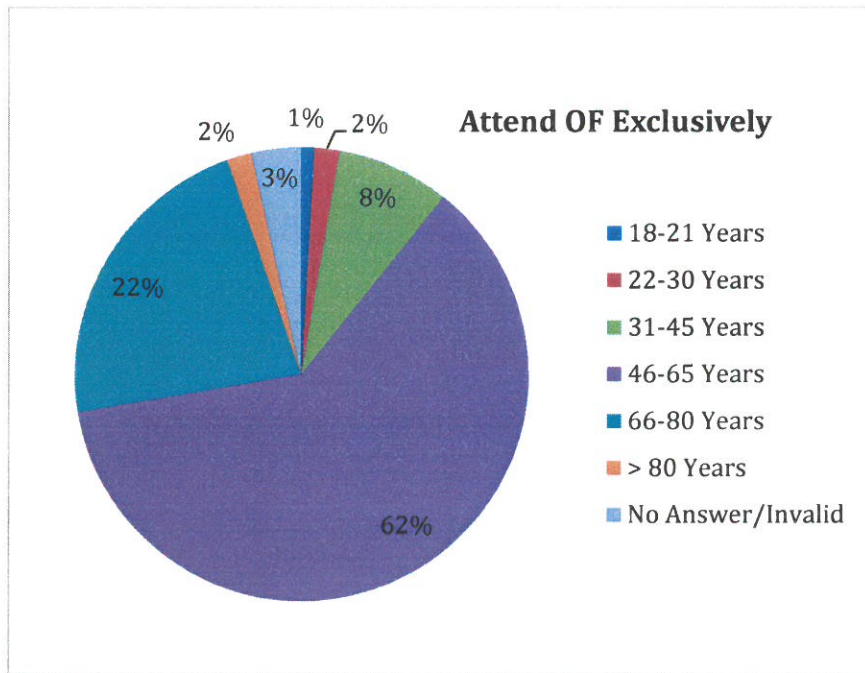


Figure 23. Persons Who Attend the Ordinary Form Only According to Age.

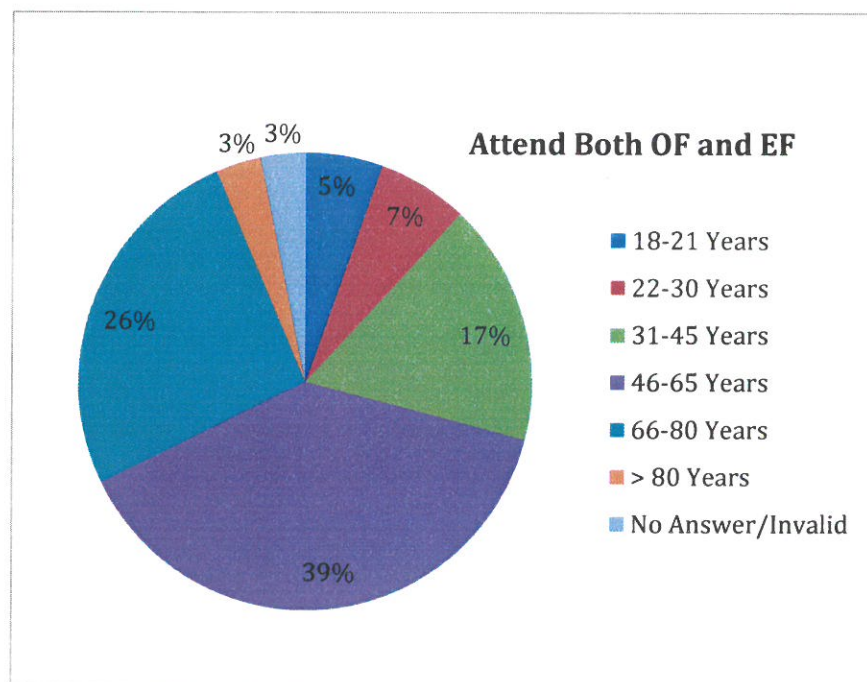


Figure 24. Persons Who Attend Both Liturgical Forms According to Sex.

As the graph in *Figure 21* presents, about one-half (51%) of all respondents indicated they belonged to the 46-65 age group. The other age groups in descending order of percentages are: 66-80 years old (24%); 31-45 years old (12%); 18-21 years old (5%); 22-30 years old (3%); and over 80 years old (2%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 22* presents, 52% of respondents who attend the Extraordinary Form liturgy exclusively indicated that they belonged to the 46-65 age group. The other age groups in descending order of percentages are: 66-80 years old (24%); 31-45 years old (12%); 18-21 years old (9%); 22-30 years old (2%); and over 80 years old (1%). These percentages very closely parallel the percentages for Combined Mass Forms.

As the graph in *Figure 23* indicates, 62% of respondents who attend the Ordinary Form liturgy exclusively indicated that they belonged to the 46-65 age group. The other age groups in descending order of percentages are: 66-80 years old (22%); 31-45 years old (8%); over 80 years old (2%); 22-30 years old (2%); and 18-21 years old (1%).

As the graph in *Figure 24* explains, 39% of respondents who attend both the Ordinary and Extraordinary Forms indicated that they belonged to the 46-65 age group. The other age groups in descending order of percentages are: 66-80 years old (26%); 31-45 years old (17%); 22-30 years old (7%); and 18-21 years old (5%); and over 80 years old (3%).

When the data from the graphs is compared, the results indicate that about three-in-four persons attending the Extraordinary Form liturgy would have a memory of that Mass from prior to 1964. However, among persons who attend the Ordinary Form exclusively, that ratio jumps to over four-in-five. The key here regarding age and attraction to the Extraordinary Form is actually among the younger age groups who do not have a memory of the Extraordinary Form prior to 1964, and, therefore, could not be attending that liturgy for nostalgic reasons. Respondents from many younger age groups who indicated that they attend the Ordinary Form, represent only 11% of all persons who responded that they attend the Ordinary Form exclusively. Additionally, these people in the younger age groups represent 29% of those indicating that they attend both Forms. While not wholly ruling out nostalgia as a reason for the over-61 group to attend the Extraordinary Form, the larger percentages of younger persons attending the Extraordinary Form compared to the small percentage of younger persons attending the Ordinary Form, would suggest that reasons other than nostalgia are a motivating factor

for attendance at the Extraordinary Form. Further, given that the percentages of age groups attending the Extraordinary Form liturgy exclusively mirror the Combined Mass Form percentages and these Combined Mass Form percentages mirror national Mass attendance percentages by age, age is overall not a major factor in attraction to the Extraordinary Form. Nevertheless, it seems that younger adults are more likely to attend the Extraordinary Form than older adults.

57. What is your marital status?

This item was included in the survey in order to determine if persons of a particular marital status are drawn to the celebration of one liturgical Form or another.

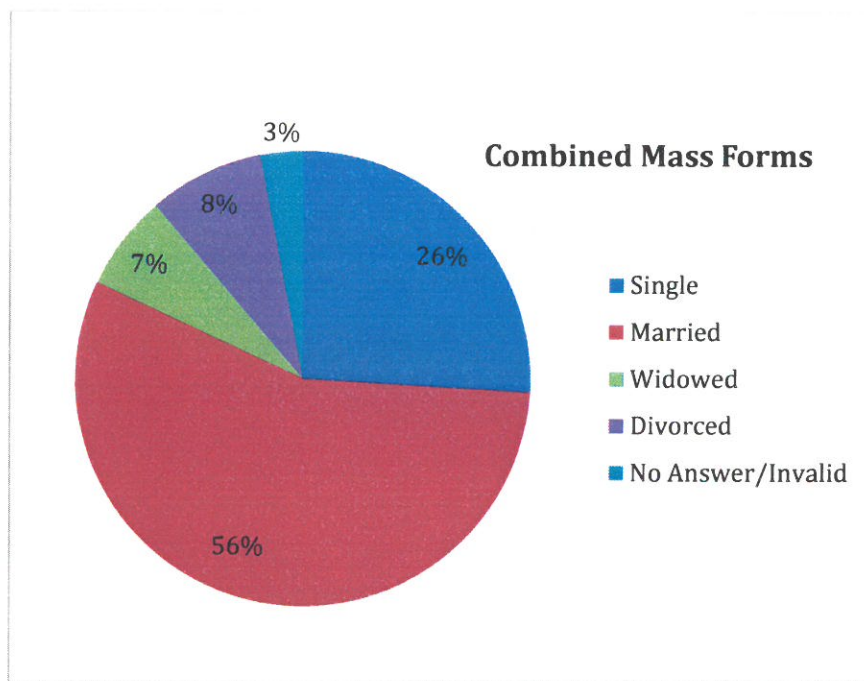


Figure 25. Persons Who Attend Mass According to Marital Status.

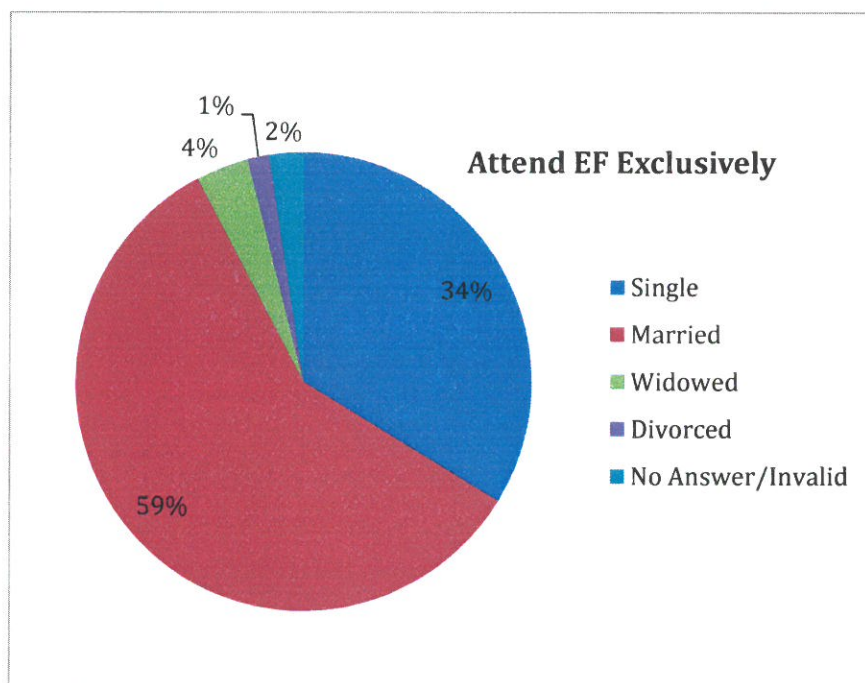


Figure 26. Persons Who Attend the Extraordinary Form Only According to Marital Status.

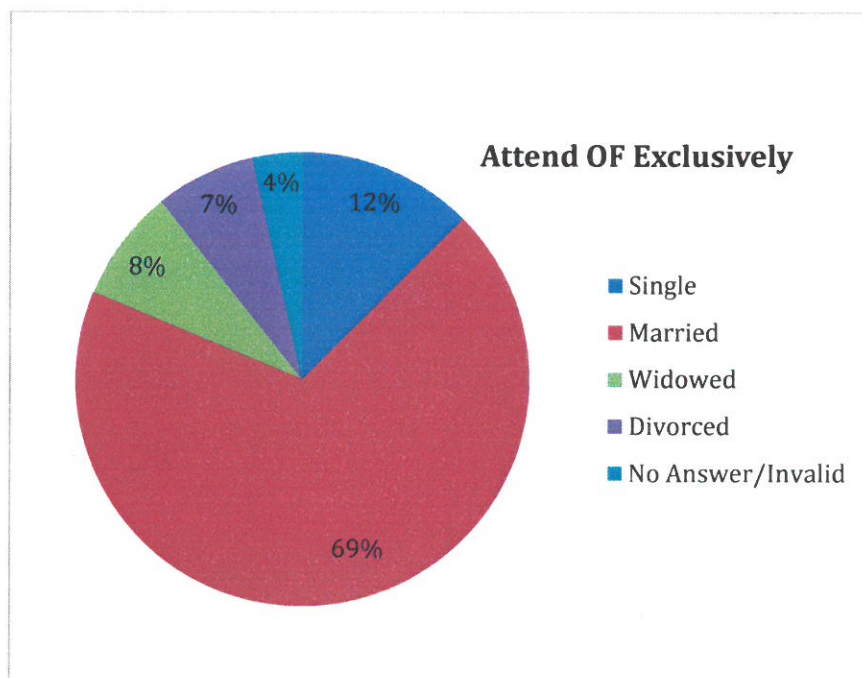


Figure 27. Persons Who Attend the Ordinary Form Only According to Marital Status.

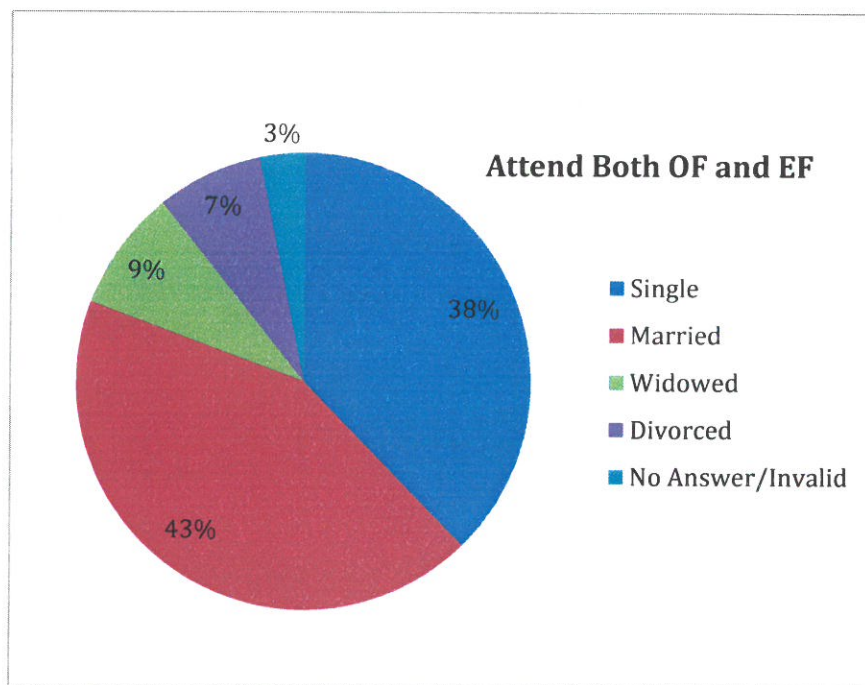


Figure 28. Persons Who Attend Both Liturgical Forms According to Marital Status.

According to the graph in *Figure 25*, over one-half (56%) of all respondents are married. The other groups in descending order of percentages are: single (26%); divorced (8%); and widowed (7%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 26* exhibits, 59% of respondents who attend the Extraordinary Form exclusively indicated that they are married. The other populations in descending order of percentages are: single (34%); widowed (4%); and divorced (1%).

The graph in *Figure 27* shows that 69% of respondents who attend the Ordinary Form exclusively indicated that they are married. The other groups in descending order of percentages are: single (12%); widowed (8%); and divorced (7%).

As the graph in *Figure 28* presents, 43% of respondents who attend both the Ordinary and Extraordinary Forms indicated that they are married. The other groups in descending order of percentages are: single (38%); widowed (9%); and divorced (7%).

When the data from the graphs is compared, the results indicate that while married persons are numerically dominant at all Masses, regardless of liturgical Form, nevertheless they represent a super-majority at liturgies celebrated in the Ordinary Form. Single persons are more likely to be found at Mass in the Extraordinary Form. The percentage of widowed and divorced persons was relatively the same across those studied except among those who attend the Extraordinary Form exclusively. This group had about 50% less widowed persons than the other groups, and the number of divorced persons was negligible. This very low number of divorced persons may suggest that those who attend the Extraordinary Form exclusively are less likely to divorce than other Catholics. Otherwise, there seems to be no correlation between marital status and attendance at the liturgical Forms.

58. What is your occupational status?

This item was included in the survey in order to determine if persons of a particular occupational status are drawn to the celebration of one liturgical Form or another.

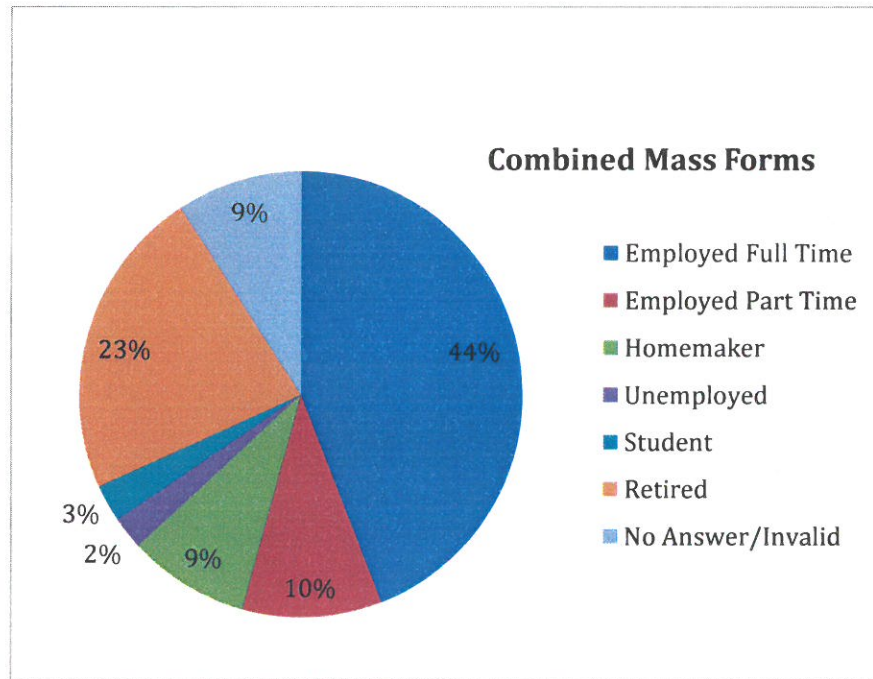


Figure 29. Persons Who Attend Mass According to Employment Status.

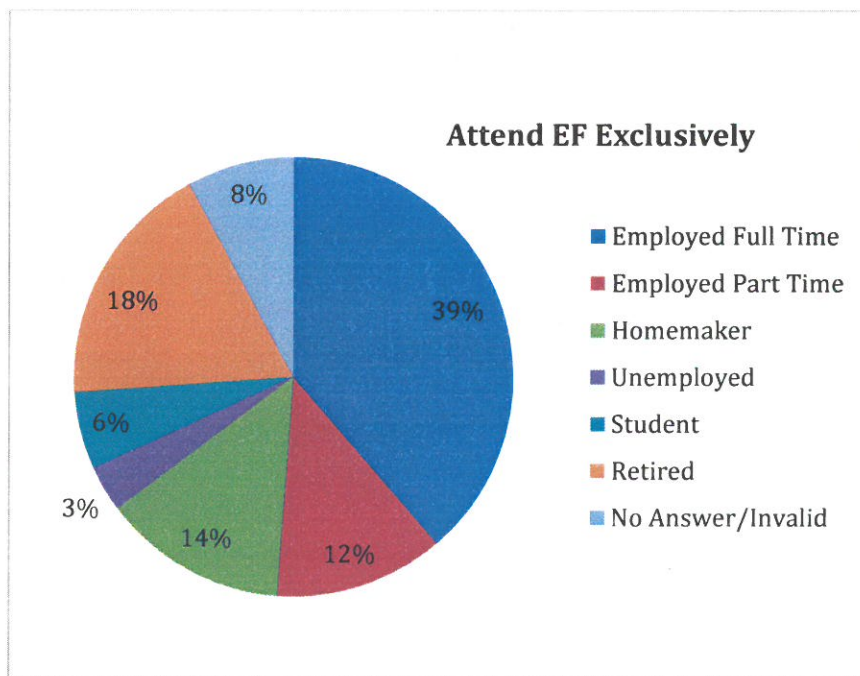


Figure 30. Persons Who Attend the Extraordinary Form Only According to Employment Status.

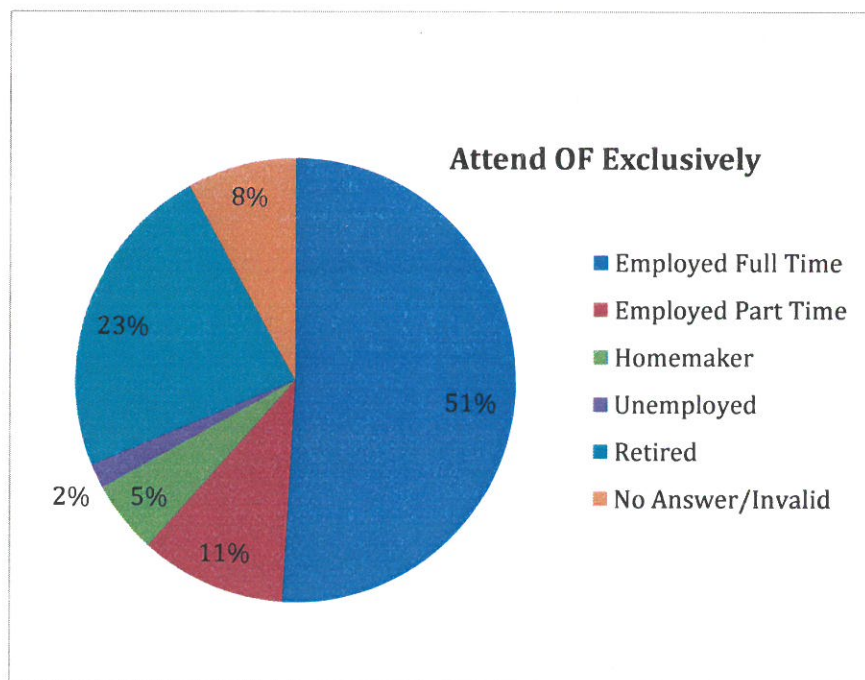


Figure 31. Persons Who Attend the Ordinary Form Only According to Employment Status.

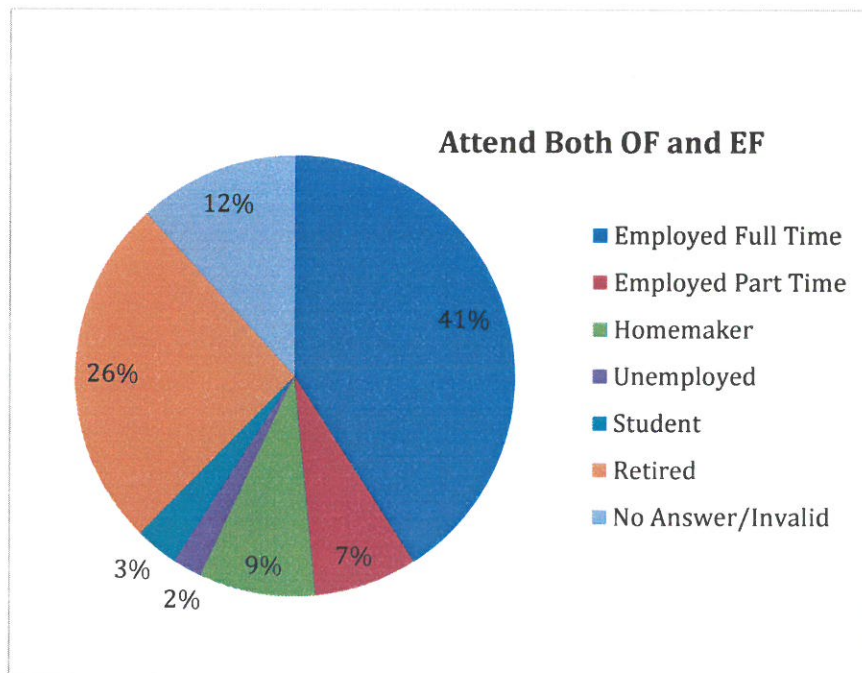


Figure 32. Persons Who Attend Both Liturgical Forms According to Employment Status.

As the graph in *Figure 29* explains, more than two-in-five (44%) of all respondents indicated that they are employed full time. The other groups in descending order of percentages are: retired (23%); employed part time (10%); homemaker (9%); student (9%); and unemployed (2%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 30* explains, slightly less than two-in-five (39%) of respondents who attend the Extraordinary Form exclusively indicated that they are employed full time. The other groups in descending order of percentages are: retired (18%); homemaker (14%); employed part time (12%); student (6%); and unemployed (3%).

As the graph in *Figure 31* represents, a little more than half (51%) of respondents who attend the Ordinary Form exclusively indicated that they are employed full time. The other categories in descending order of percentages are: retired (23%); employed part time (11%); homemaker (5%); and unemployed (2%).

As the graph in *Figure 32* presents and like the percentage for Combined Mass Forms, a little more than two-in-five (41%) of respondents who attend both the Ordinary and Extraordinary Forms indicated that they are employed full time. The other groups in descending order of percentages are: retired (26%); student (12%); homemaker (9%); employed part time (7%); and unemployed (2%).

When the data from the graphs is compared, the results indicate that while most persons attending any liturgical Form are employed full time, they are most likely to form the largest sample of persons attending the Ordinary Form liturgy. Among other groups,

there seems very little difference among persons attending the different liturgical Forms. That no students are represented in the percentages of persons who attend the Ordinary Form liturgy exclusively is validated by the low percentage of persons ages 18-21 and 22-30 (3% combined) who attend that Form exclusively. Otherwise, there seems to be no correlation between occupational status and attendance at the liturgical Forms.

59. What is your education level?

This item was included in the survey in order to assess if persons of a particular educational level are drawn to the celebration of one liturgical Form or another.

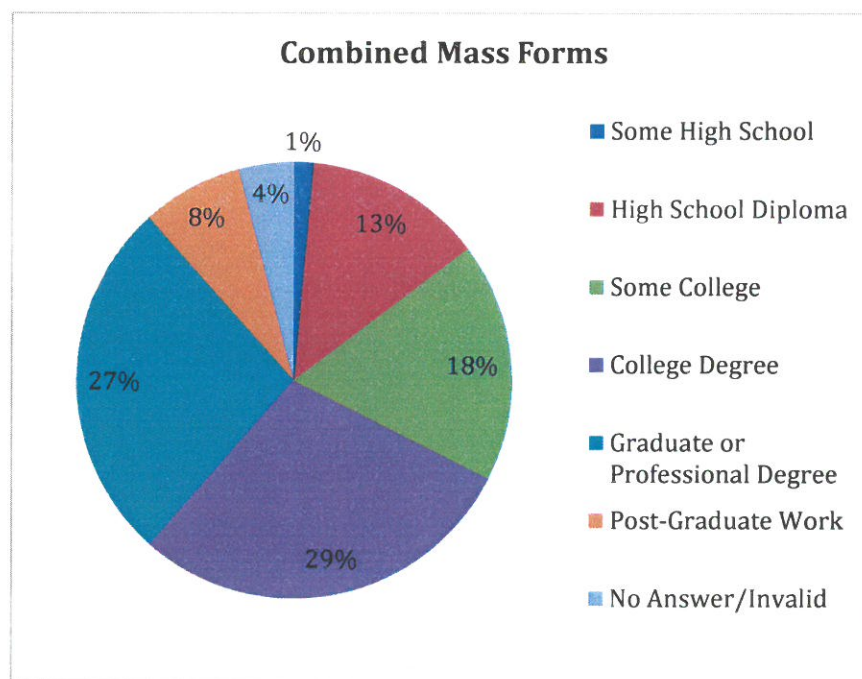


Figure 33. Persons Who Attend Mass According to Education Level.

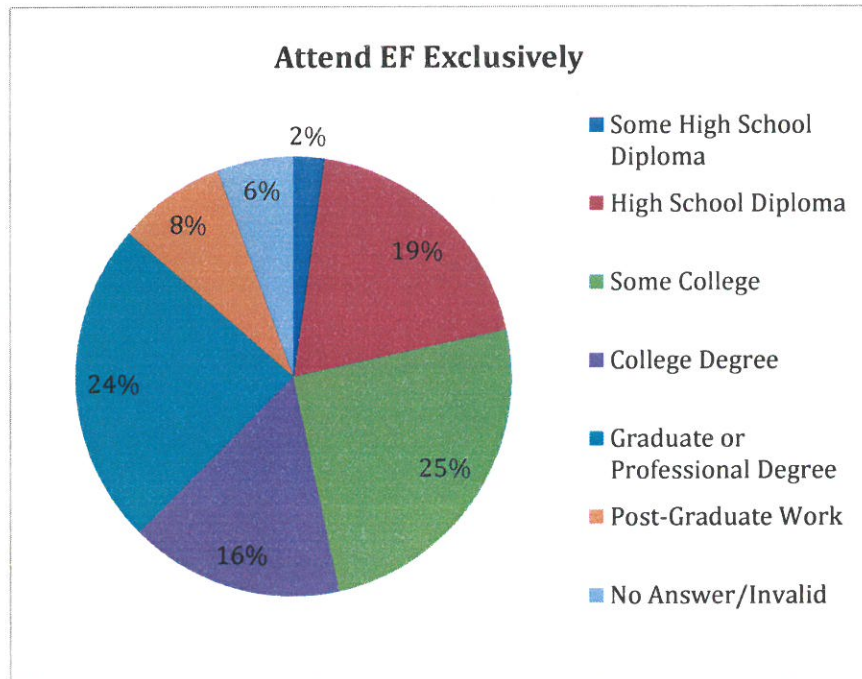


Figure 34. Persons Who Attend the Extraordinary Form Only According to Education Level.

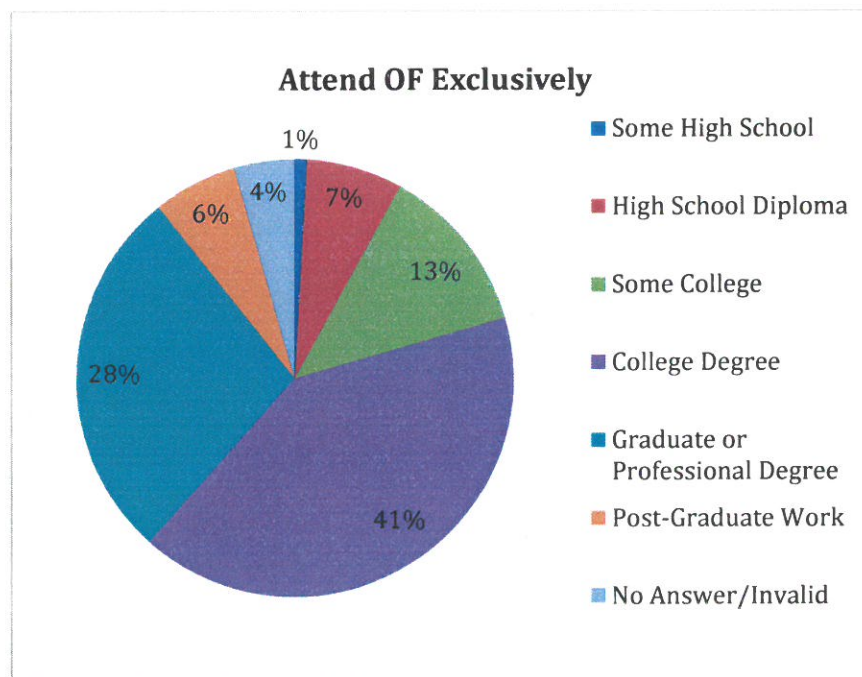


Figure 35. Persons Who Attend the Ordinary Form Only According to Education Level.

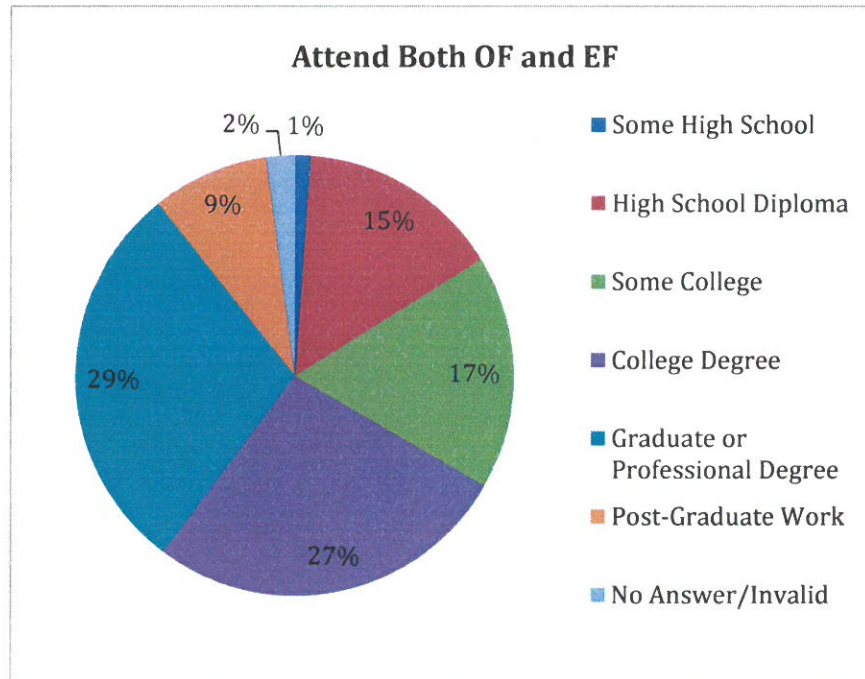


Figure 36. Persons Who Attend Both Liturgical Forms According to Education Level.

As the graph in *Figure 33* shows, about two-in-even (29%) of all respondents answered that they possess some college degree, indicating an advanced level of education. The other groups in descending order of percentages are persons who have completed: a graduate or professional degree (27%); some college (18%); a high school diploma (13%); post graduate work (8%), indicating the most advanced level of education; and some high school (1%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 34* presents, 25% of respondents who attend the Extraordinary Form exclusively indicated that they possess some college education. The other groups in descending order of percentages are persons who have completed: a

graduate or professional degree (24%); a high school diploma (19%); a college degree (16%); post graduate work (8%); and some high school (2%).

As the graph in *Figure 35* presents, slightly more than two-in-five (41%) of respondents who attend the Ordinary Form exclusively answered that they possess a college degree, indicating an advanced level of education. The other groups in descending order of percentages are persons who have completed: a graduate or professional degree (28%); some college (13%); a high school diploma (7%); post graduate work (6%); and some high school (1%).

As the graph in *Figure 36* presents, 29% of respondents who attend both the Ordinary and Extraordinary Forms indicated that they possess a graduate or professional degree, indicating a very advanced level of education. The other groups in descending order of percentages are persons who have completed: a college degree (27%); some college (17%); a high school diploma (15%); post graduate work (9%); and some high school (1%).

When the data from the graphs is compared, the results indicate that all persons attending liturgies at the parish studied in this project tend to be very well educated. Forty-eight percent of persons attending the Extraordinary Form exclusively, 75% of persons attending the Ordinary Form exclusively, and 65% of persons attending both the Ordinary and Extraordinary Forms at the parishes studied in this project possess a college degree or higher. At least one-in-three persons from each group indicated possession of a graduate or professional degree or higher. However, persons with just a high school diploma or some college make up nearly one-half of all persons who attend the

Extraordinary Form exclusively. In summation, there seems to be no correlation between educational level and attendance at the liturgical Forms.

60. What is your gross annual household income?

This item was included in the survey in order to assess if persons of a particular income level are drawn to the celebration of one liturgical Form or another.

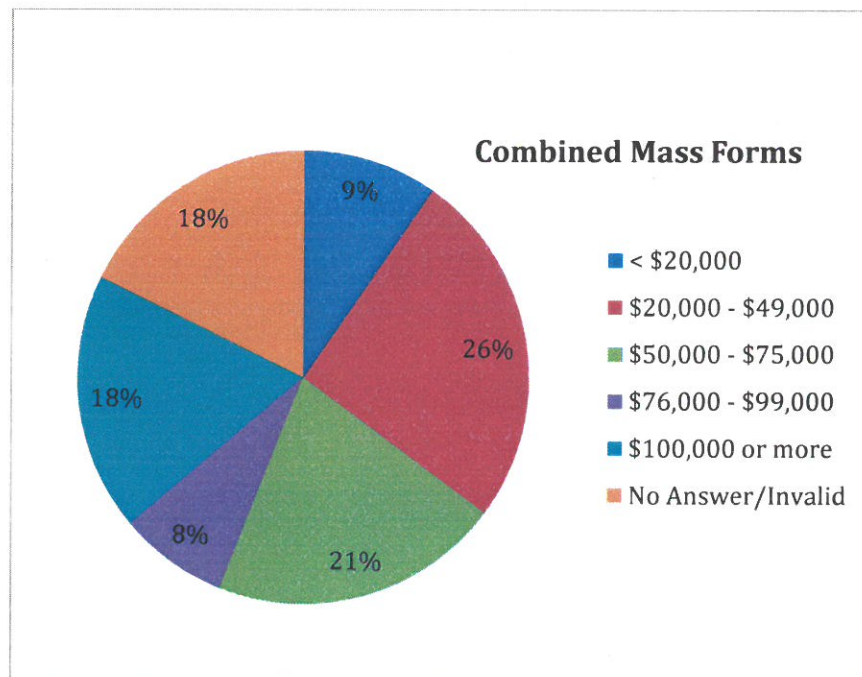


Figure 37. Persons Who Attend Mass According to Income Level.

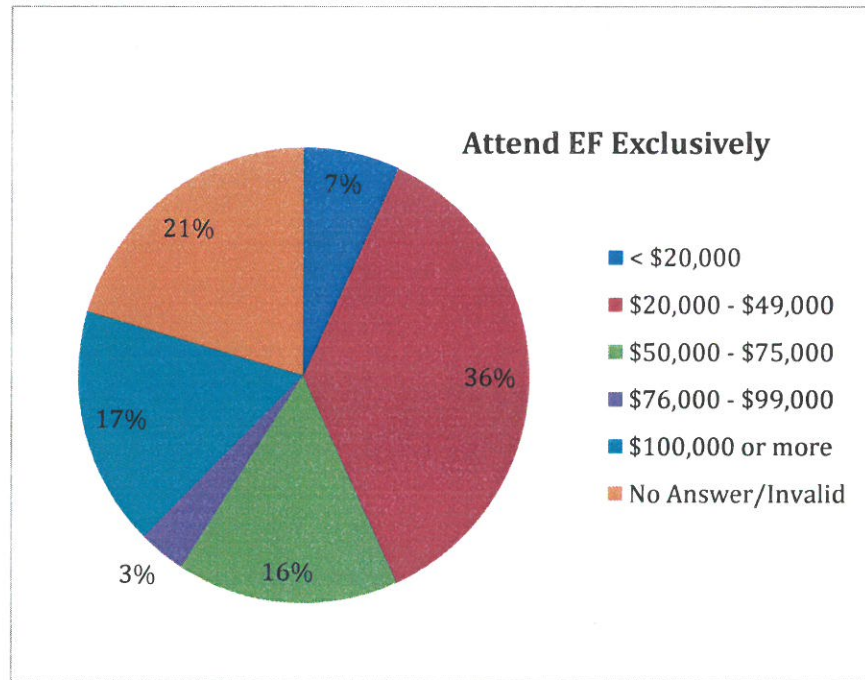


Figure 38. Persons Who Attend the Extraordinary Form Only According to Income Level.

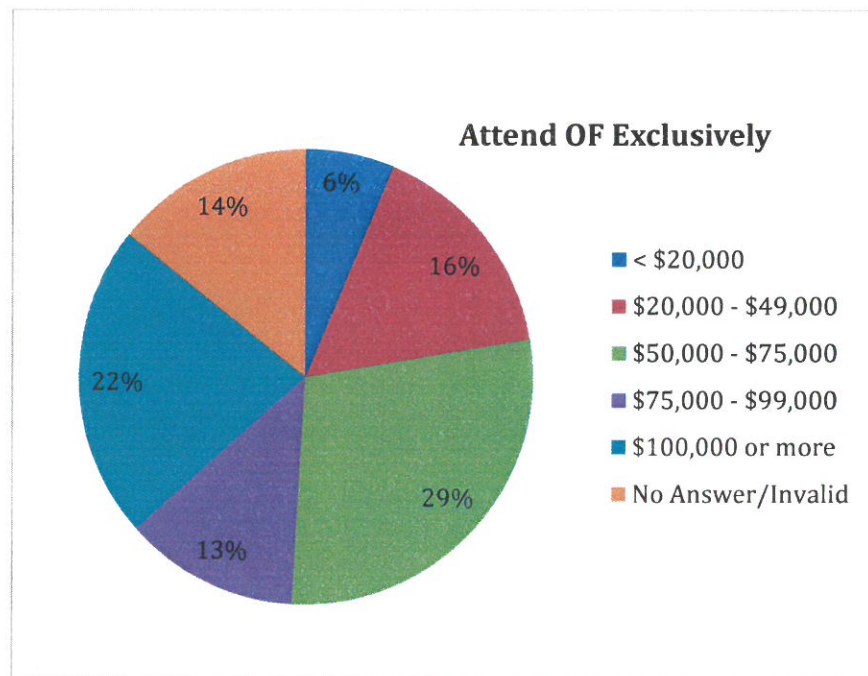


Figure 39. Persons Who Attend the Ordinary Form Only According to Income Level.

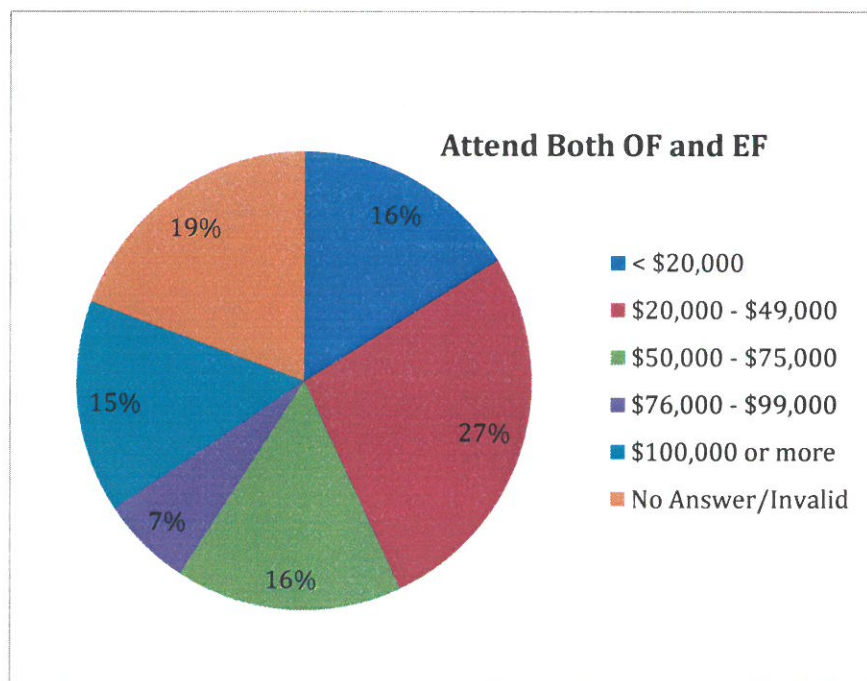


Figure 40. Persons Who Attend Both Liturgical Forms According to Income Level.

As the graph in *Figure 37* presents, slightly more than 1-in-4 (26%) of all respondents answered that they have gross annual incomes ranging between \$20,000 and \$49,000 per year. The remaining categories showed in descending order of percentages are persons who have completed: \$50,000 to \$75,000 (21%); over \$100,000 (22%); less than \$20,000 (7%); and \$76,000 to \$99,000 (8%). A significant percentage of all responses belonged to the “No Answer/Invalid” category (18%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 38* presents, 36% of respondents who attend the Extraordinary Form liturgy exclusively answered that they have gross annual incomes ranging between \$20,000 and \$49,000 per year. The other groups in descending order of

percentages are persons who have completed: over \$100,000 (17%); \$50,000 to \$75,000 (16%); less than \$20,000 (7%); and \$76,000 to \$99,000 (3%).

As the graph in *Figure 39* presents, 29% of all respondents who attend the Ordinary Form liturgy exclusively answered that they have gross annual incomes ranging between \$50,000 and \$75,000 per year. The other groups in descending order of percentages are persons who have completed: over \$100,000 (22%); \$20,000 to \$49,000 (16%); \$76,000 to \$99,000 (13%); and less than \$20,000 (6%).

As the graph in *Figure 40* presents, 27% of all respondents who attend both the Ordinary and Extraordinary Forms answered that they have gross annual incomes ranging between \$20,000 and \$49,000 per year. The other groups in descending order of percentages are persons who have completed: \$50,000 to \$75,000 (16%); less than \$20,000 (16%); over \$100,000 (15%); and \$76,000 to \$99,000 (7%).

The data indicates that about half of all persons attracted to the Extraordinary Form liturgy are middle income (52% for Extraordinary Form exclusively and 42% for both Ordinary and Extraordinary Forms). This number is not too different for persons who attend the Ordinary Form (45% for Extraordinary Form exclusively and 42% for both Ordinary and Extraordinary Forms). Even the numbers of upper income persons who attend the Extraordinary Form liturgy (38% for Extraordinary Form exclusively and 34% for both Ordinary and Extraordinary Forms) are comparable to those who attend the Ordinary Form (36% for Ordinary Form exclusively and 42% for both Ordinary and Extraordinary Forms). In summation, there seems to be no correlation between income level and attendance at the liturgical Forms.

61. *What is your ethnicity?*

This item was included in the survey in order to discern if persons of a particular ethnic background are drawn to the celebration of one liturgical Form or another.

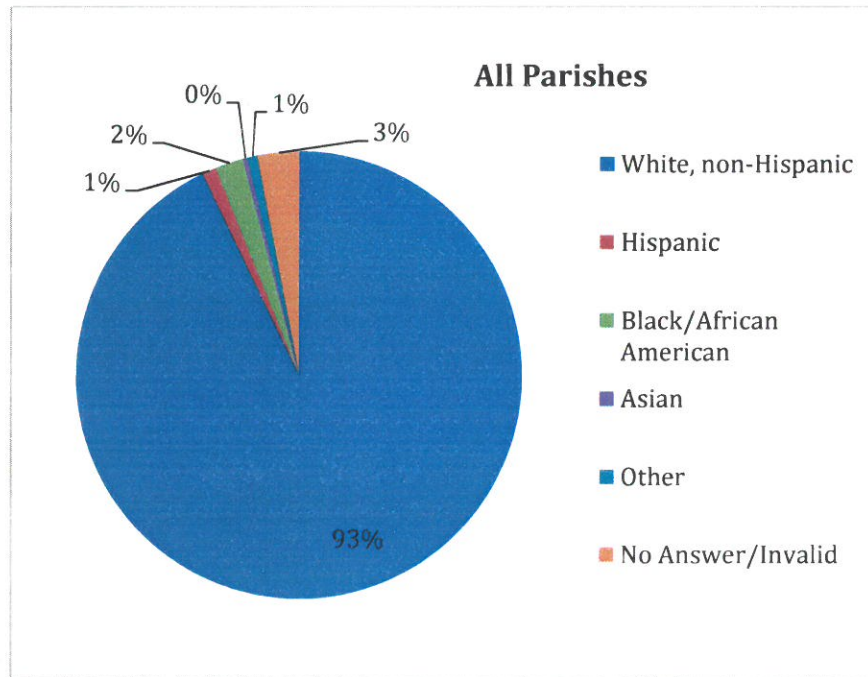


Figure 41. Persons Who Attend Mass According to Ethnicity.

As the graph in *Figure 41* presents, 93% of all respondents identified as White, non-Hispanic. No other ethnic group reported higher than 2%. With such an overwhelming identification of White, non-Hispanic as the dominant ethnic group—almost to the exclusion of all others and across identification of persons with the liturgical Forms—this data cannot yield any conclusion regarding ethnic identity and preference and attendance at either Extraordinary or Ordinary Form liturgies. Additional studies would be required.

62. Do you identify yourself politically as...

This item was included in the survey in order to determine if persons of particular political identifications are drawn to the celebration of one liturgical Form or another.

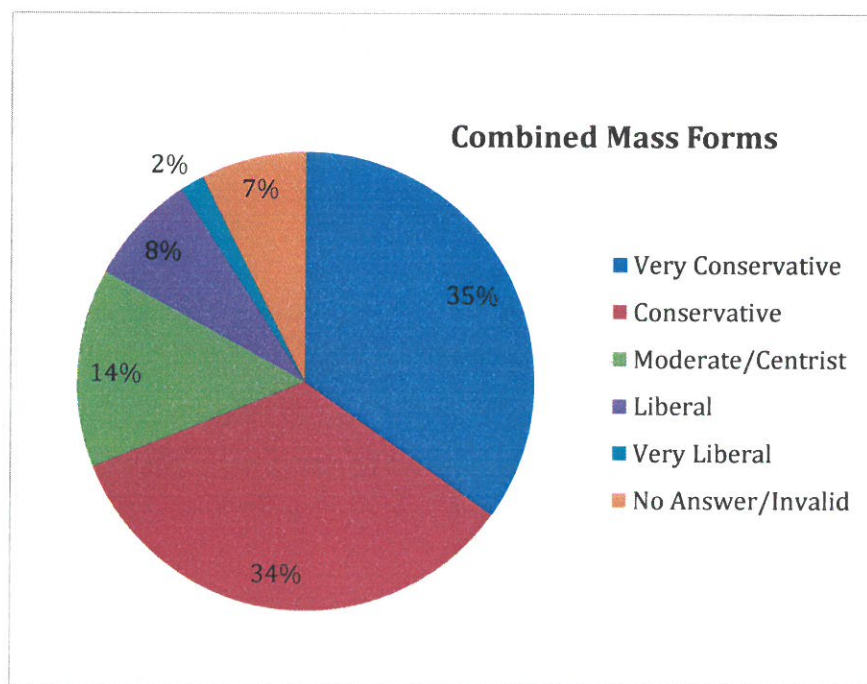


Figure 42. Persons Who Attend Mass According to Political Self-Identification.

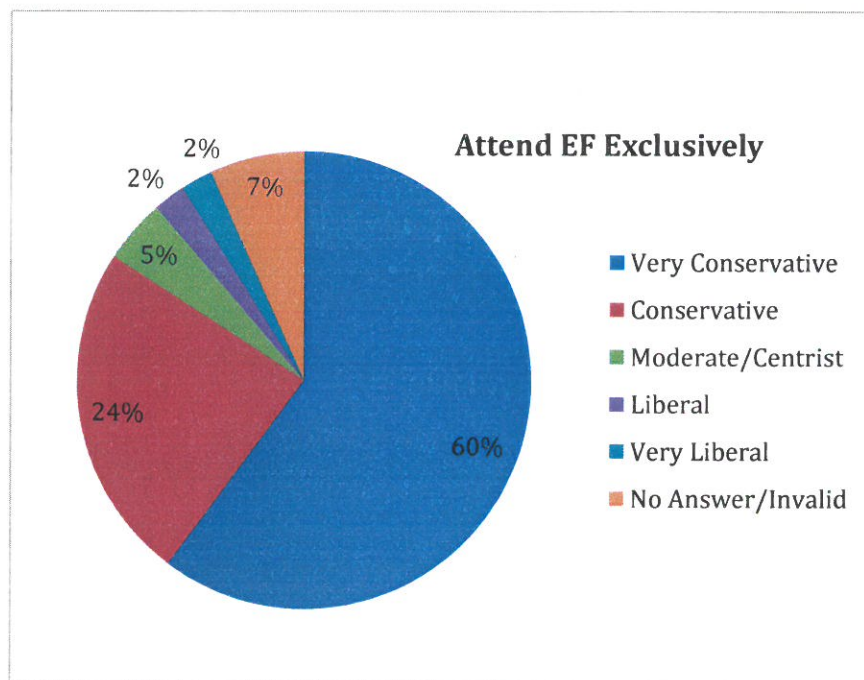


Figure 43. Persons Who Attend the Extraordinary Form Only According to Political Self-Identification.

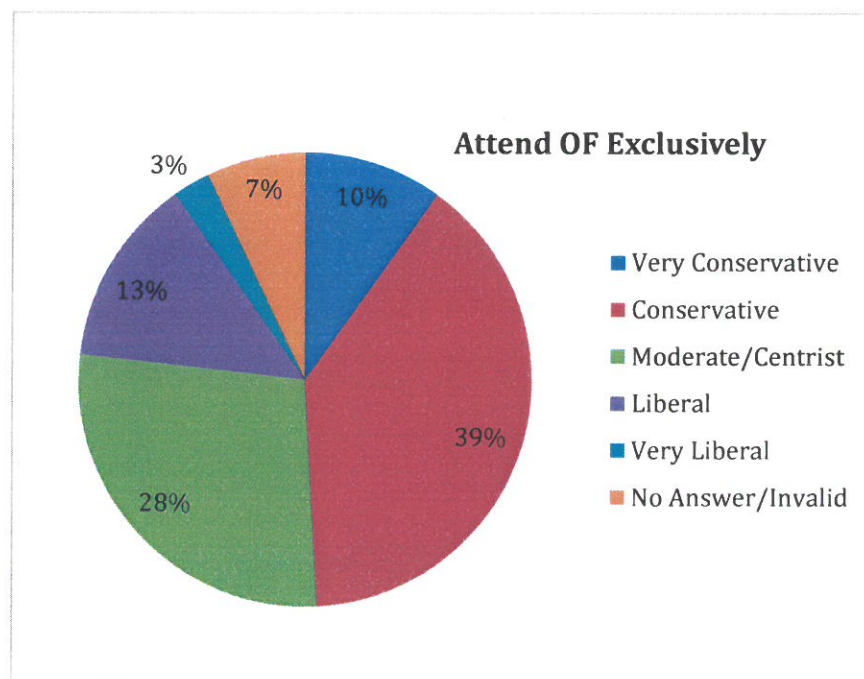


Figure 44. Persons Who Attend the Ordinary Form Only According to Political Self-Identification.

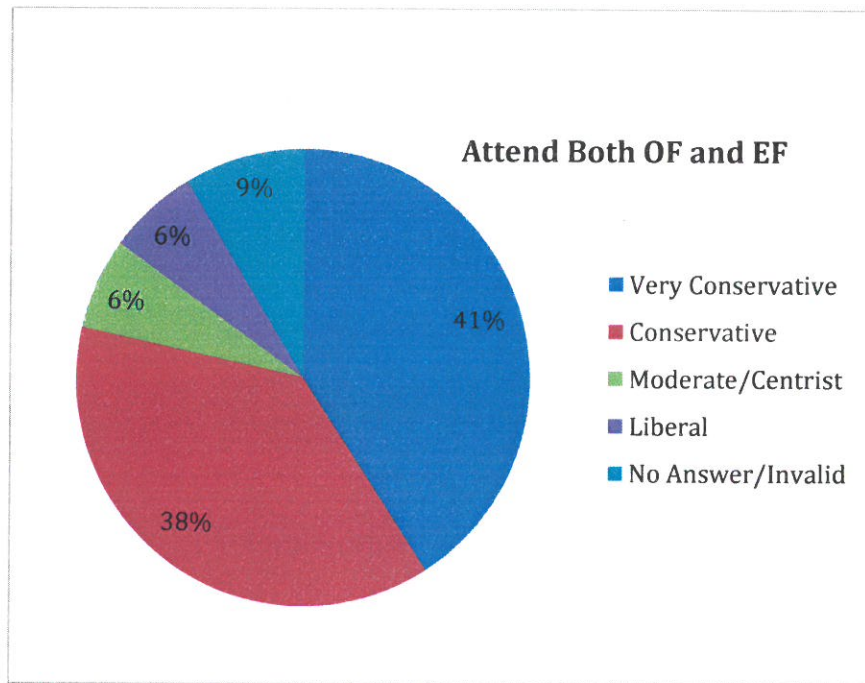


Figure 45. Persons Who Attend Both Liturgical Forms According to Political Self-Identification.

As the graph in *Figure 42* presents, a super-majority of 69% of all respondents (35% as very conservative and 34% as conservative) identified themselves as politically conservative. The other groups in descending order of percentages responded: moderate/centrist (14%); liberal (8%); and very liberal (2%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 43* presents, 60% of respondents who attend the Extraordinary Form liturgy exclusively identified themselves politically as very conservative. The other groups in descending order of percentages responded: conservative (24%); moderate/centrist (5%); liberal (2%); and very liberal (2%).

As the graph in *Figure 44* indicates, 39% of all respondents who attend the Ordinary Form liturgy exclusively identified themselves politically as conservative. The

other groups in descending order of percentages responded: moderate/centrist (28%); liberal (13%); very conservative (10%); and very liberal (3%).

As the graph in *Figure 45* demonstrates, 41% of all respondents who attend both the Extraordinary and Ordinary Forms identified themselves politically as very conservative. The other groups in descending order of percentages responded: conservative (38%); moderate/centrist (6%); and liberal (6%). No one attending both liturgical Forms identified themselves as very liberal.

As the data indicates, persons who attend the Extraordinary Form exclusively are most likely to identify themselves politically as very conservative. Even among respondents who attend both the Ordinary and Extraordinary Form, the plurality of persons identified themselves as very conservative. The greatest political diversity is found among those who attend the Ordinary Form exclusively. Yet even among those who do attend the Ordinary Form exclusively, 49% of respondents identify as some form of conservative. Overall, the data suggests however that persons attracted to the Extraordinary Form liturgy are very conservative in their political identification.

Items pertaining to Eucharistic Theology and Piety

4. Were you aware of this? (Permission for use of the 1962 liturgical books)

This item was included in the survey in order to determine if persons who participate in the survey had an awareness of current liturgical law as well as the liturgical practice in their respective parishes. This awareness would be necessary for a statistically valid and accurate response.

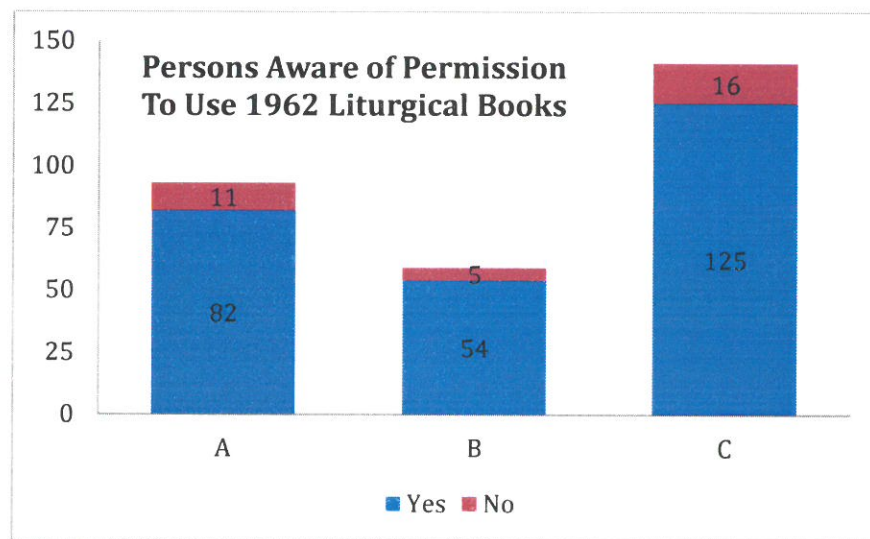


Figure 46. Awareness of Permission to Use 1962 Liturgical Books According to Parish.

As the data in *Figure 46* illustrates, the overwhelming majority of respondents from the three parishes studied in this project were indeed aware that liturgy may be celebrated in either the Ordinary or Extraordinary Forms. Thus, the overwhelming majority of respondents to the survey were able to make intelligent, informed responses.

20. Would you describe your feeling towards Vatican Council II as...

This item was included in the survey to discern the attitudes of persons who attend the Ordinary and Extraordinary Form liturgies towards Vatican Council II.

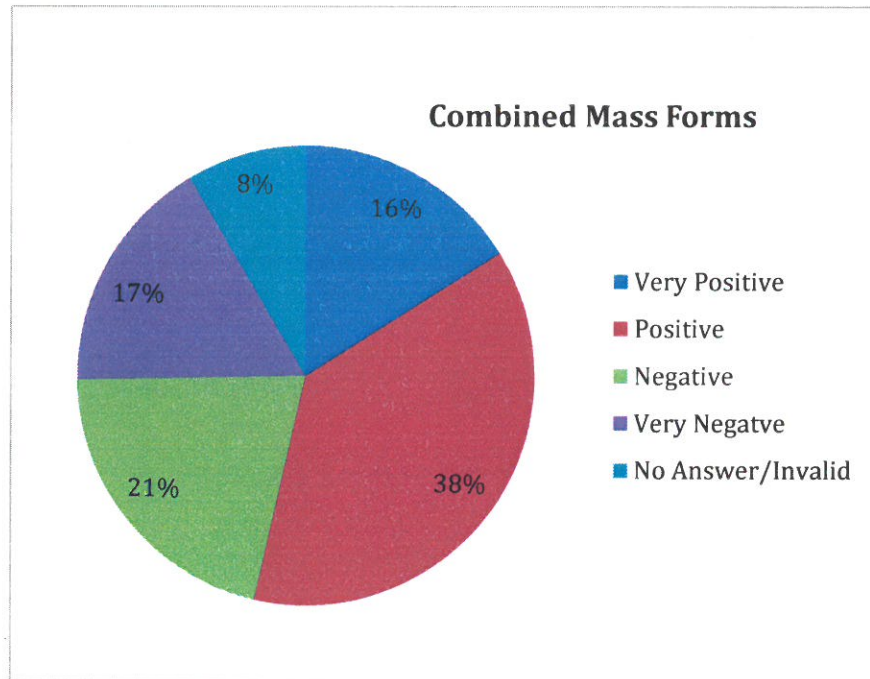


Figure 47. Attitudes Towards Vatican Council II for all Masses.

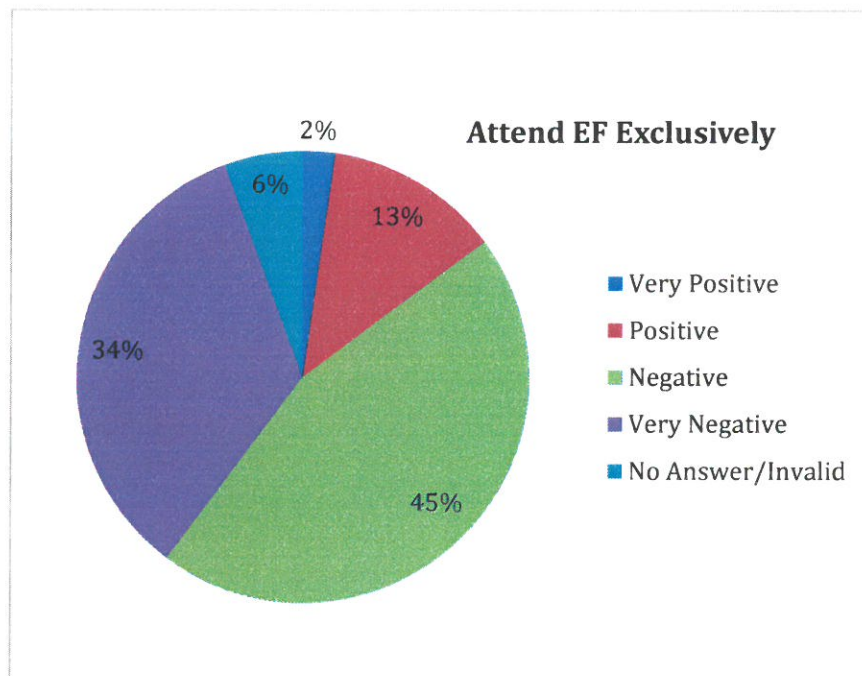


Figure 48. Attitudes Towards Vatican Council II for Persons Who Attend the Extraordinary Form Only.

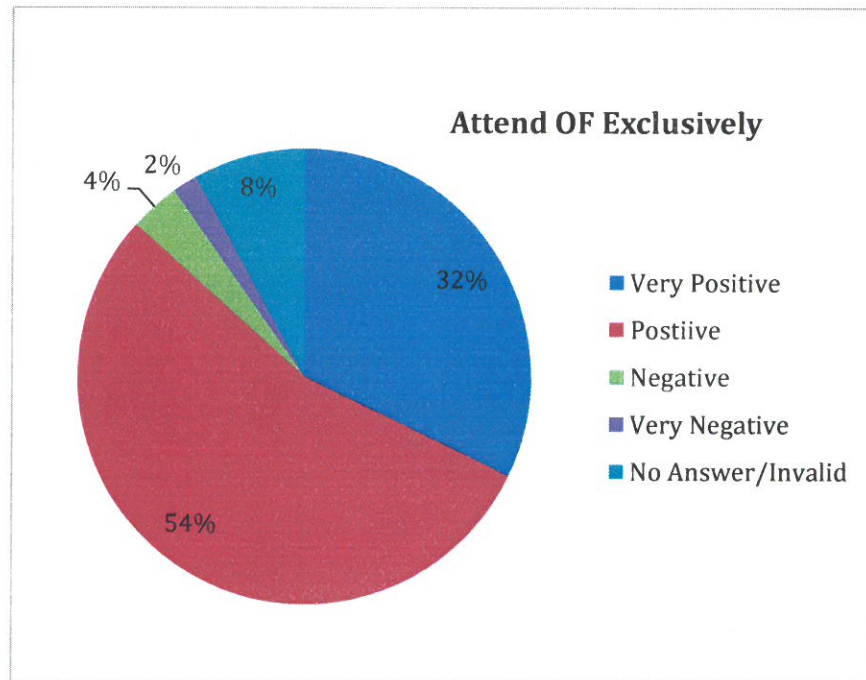


Figure 49. Attitudes Towards Vatican Council II for Persons Who Attend the Ordinary Form Only.

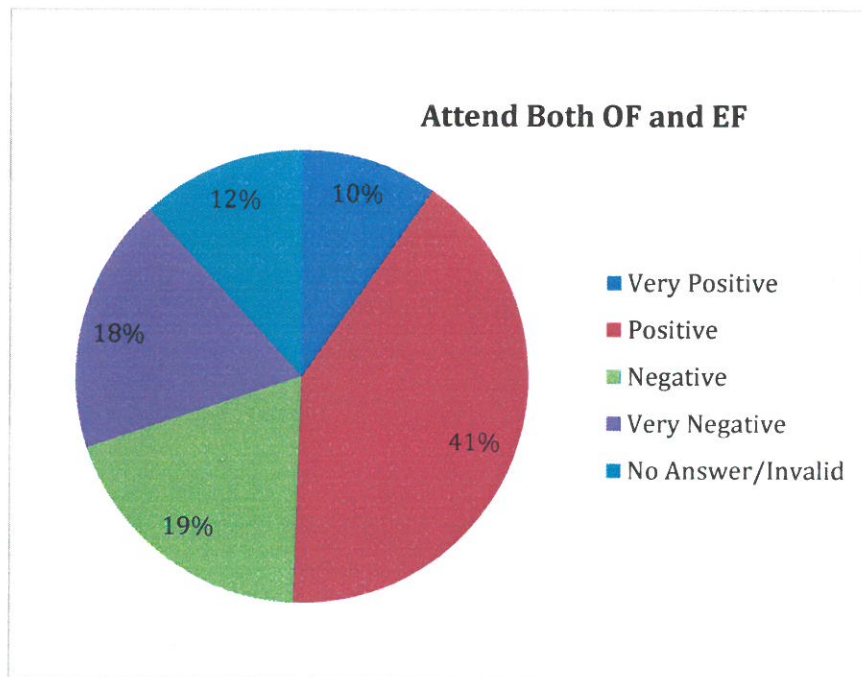


Figure 50. Attitudes Towards Vatican Council II for Persons Who Attend Both Liturgical Forms.

As the graph in *Figure 47* presents, slightly less than two-in-five (38%) of all respondents identified themselves as having positive feelings towards Vatican II. The other results in descending order of percentages show persons who have identified: negative (21%); very negative (17%); and very positive (16%).

When broken out according to which liturgical Form persons attend, the results appear thus—

As the graph in *Figure 48* presents, 45% of respondents who attend the Extraordinary Form liturgy exclusively identified themselves having negative feelings towards Vatican II. The other results in descending order of percentages show persons who have identified: very negative (34%); positive (13%); and very positive (2%).

As the graph in *Figure 49* presents, 54% of respondents who attend the Ordinary Form liturgy exclusively identified themselves having positive feelings towards Vatican II. The other results in descending order of percentages show persons who have identified: very positive (32%); negative (4%); and very negative (2%).

As the graph in *Figure 50* presents, 41% of respondents who attend both the Ordinary and Extraordinary Form liturgy exclusively identified themselves having positive feelings towards Vatican II. The other results in descending order of percentages show persons who have identified: negative (19%); very negative (18%); and very positive (10%).

As the data suggests, persons who attend the Extraordinary Form exclusively are most likely among the respondents to identify themselves having negative feelings towards Vatican II (79%). However, among respondents who attend both the Ordinary and Extraordinary Form, this percentage of persons with negative feelings towards

Vatican II drops to 37%. Persons indicating positive feelings towards Vatican II are overwhelmingly found among persons who attend the Ordinary Form liturgy exclusively (86%). While only 28% of those who attend Mass in both liturgical Forms indicate positive feelings towards Vatican II. Overall, the data suggests that persons attracted to the Extraordinary Form liturgy have negative feelings towards Vatican II, while those who attend the Ordinary Form exclusively possess positive feelings.

21. Have you ever attended Mass at a church/chapel of the Society of St. Pius X or other traditionalist group?

This item was included in the survey to discern whether or not persons who have attended churches operated by the Society of St. Pius X or other traditionalist groups have taken up attendance at licit Masses in the Extraordinary Form. Among the desires of both John Paul II's *motu proprio Ecclesia Dei* and Benedict XVI's *motu proprio Summorum Pontificum* is the facilitation of full ecclesial communion for traditionalists.

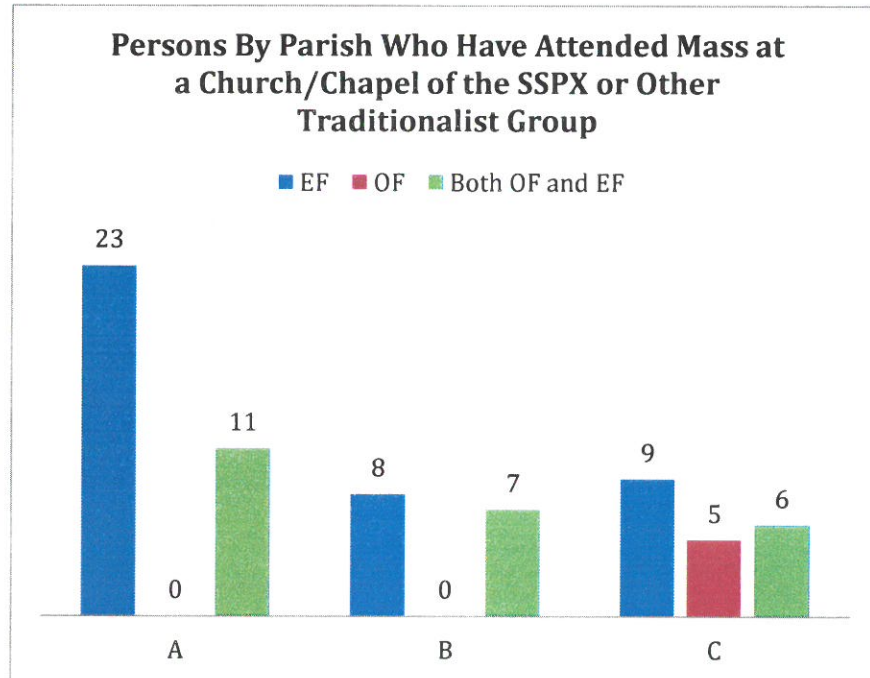


Figure 51. Persons Who Have Attended a Church/Chapel of the Society of St. Pius X or Other Traditionalist Group.

As the data in *Figure 51* illustrates, very few persons who attend liturgy in either the Ordinary or Extraordinary Forms have previously attended liturgy at a church or chapel operated by the Society of St. Pius X or other traditionalist group. The largest representation of such persons is found at Immaculate Conception Parish (A) where a total of 34 persons indicated that they had previously attended Masses celebrated by traditionalist groups. The data suggests that the intention of providing for full ecclesial communion for persons affiliated with illicit Masses and groups possessing schismatic or impaired ecclesial statuses has been minimal.

22. *Are you a member of a secular institute or third order?*

This item was included in the survey to discern whether or not persons belong to secular institutes or third orders are more or less likely to attend liturgy in the Extraordinary Form.

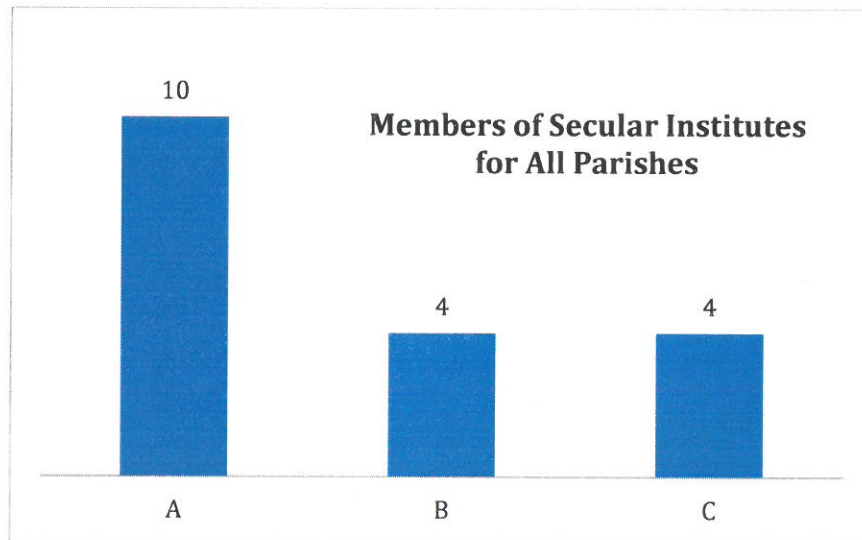


Figure 52. Persons Who Are Members of Secular Institutes.

As the data in *Figure 52* illustrates, very few persons who attend liturgy in either the Ordinary or Extraordinary Forms are members of a secular institute or third order. The largest representation of such persons is found at Immaculate Conception Parish (A) where a total of 10 persons indicated that they belong to a secular institute or third order. There seems to be no correlation between membership in a secular institute or third order and attendance at the Extraordinary or Ordinary Forms.

23. *Sunday Mass is an occasion to encounter our Lord.*

This item as well as the next several items indicate attitudes towards Mass. This specific item was included in the survey to discern whether or not persons regard Sunday Mass as a spiritual encounter with Jesus Christ.

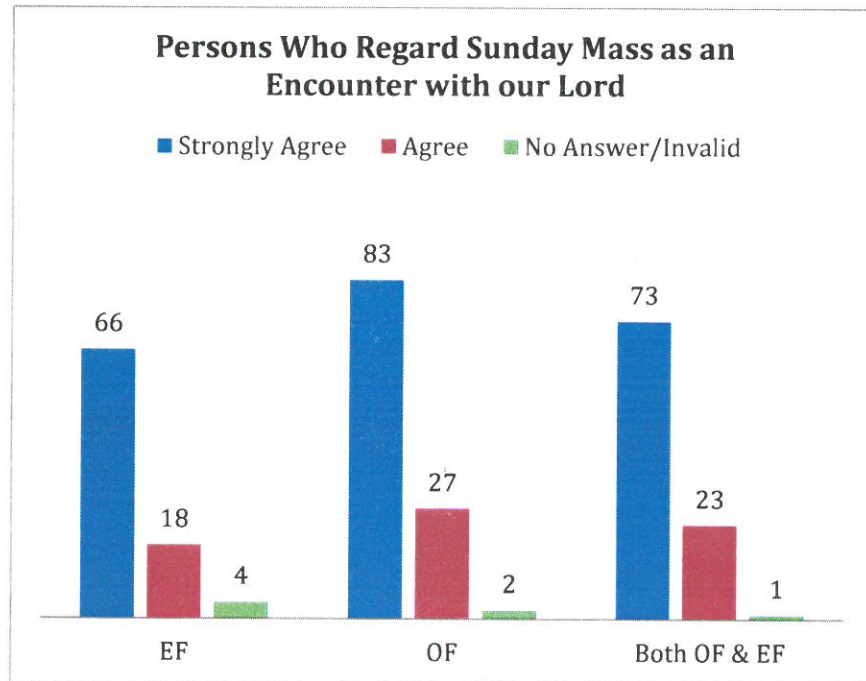


Figure 53. Persons Who View Sunday Mass as an Encounter with the Lord.

As the data in *Figure 53* illustrates, most persons attending Mass in either the Ordinary or Extraordinary Forms indeed identify Sunday Mass as being an encounter with the Lord. There seems to be no correlation between which Form of the liturgy one attends and their regard for the Mass as a spiritual encounter. Persons attending both the Ordinary and Extraordinary Forms have equal strong regard for the Mass as a time of encounter with Christ.

24. Sunday Mass is a time to be renewed in living out my Christian vocation.

This item was included in the survey to discern whether or not persons regard Sunday Mass as a time for spiritual renewal that aids in living one's calling as a Christian. This item is related to items 37, 38, 39.

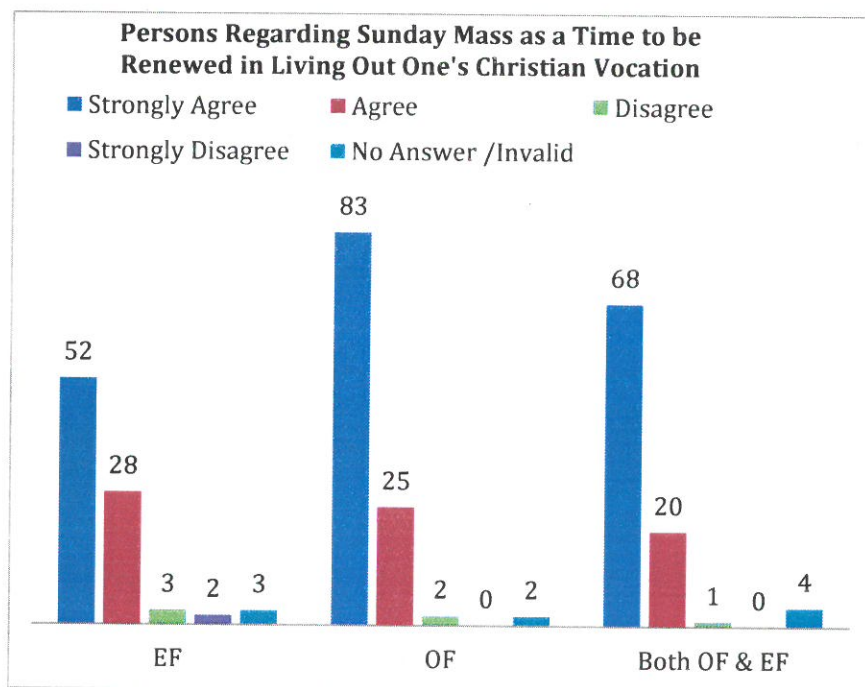


Figure 54. Persons Who View Sunday Mass as a Time to be Renewed in Living Out One's Christian Vocation.

As the data in *Figure 54* illustrates, most persons attending Mass in either the Ordinary or Extraordinary Forms indeed identify Sunday Mass as a time for spiritual renewal that aids in living out one's calling as a Christian. There seems to be no correlation between which Form of the liturgy one attends and their regard for the Mass as a renewal encounter. Persons attending both the Ordinary and Extraordinary Forms have equal strong regard for the Mass as a time of renewal in one's Christian vocation.

25. Sunday Mass is a chance for me to offer my personal prayers in church.

This item was included in the survey to discern whether or not persons regard Sunday Mass as a time for personal prayer.

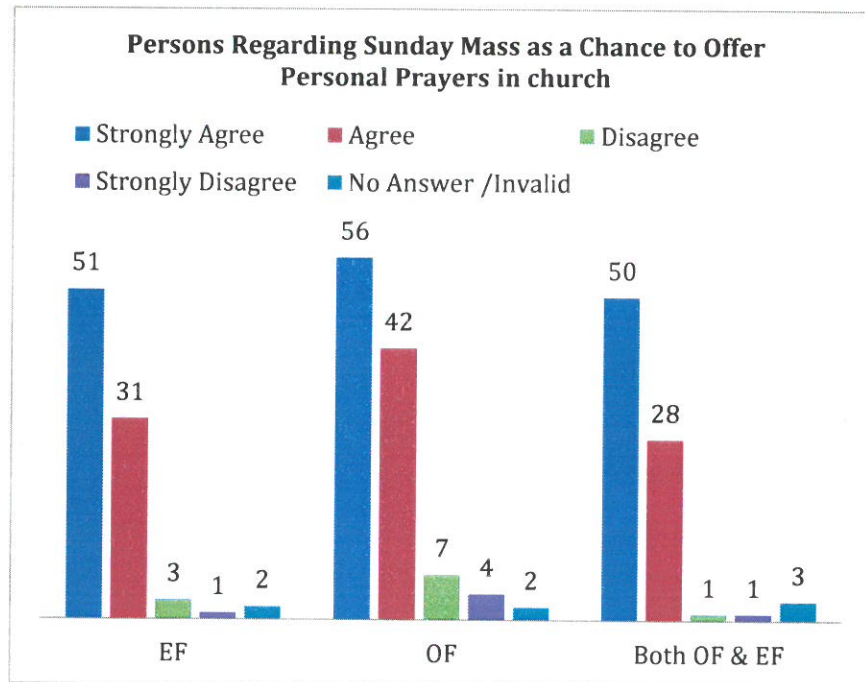


Figure 55. Persons Who View Sunday Mass as a Chance to Offer Personal Prayers in Church.

As the data in *Figure 55* illustrates, most persons attending Mass in either the Ordinary or Extraordinary Forms indeed identify Sunday Mass as a time for personal prayer. There seems to be no correlation between which Form of the liturgy one attends and their regard for the Mass as a time for personal prayer. Persons attending both the Ordinary and Extraordinary Forms have equal strong regard for the Mass as a time of personal prayer.

26. Sunday Mass is an obligation I have to fulfill as a member of the Catholic Church.

This item was included in the survey to discern whether or not persons regard attendance at Sunday Mass as an obligation imposed by the Church.

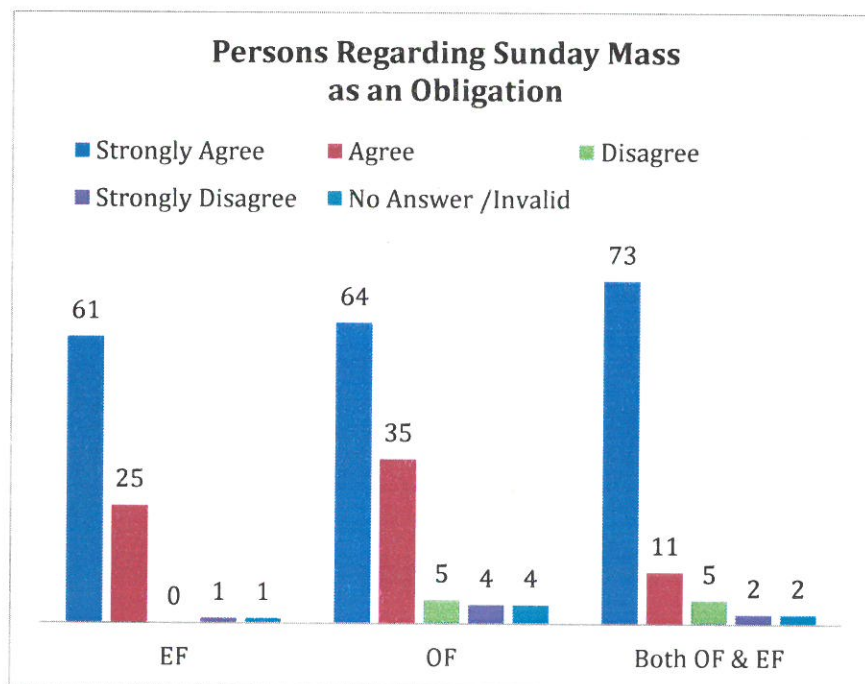


Figure 56. Persons Who Regard Sunday Mass as an Obligation.

As the data in *Figure 56* illustrates, most persons attending Mass in either the Ordinary or Extraordinary Forms indicate that they regard attendance at Sunday Mass to be an obligation for Catholics. There seems to be no correlation between which Form of the liturgy one attends and their regard for the Mass as a time for personal prayer. Persons attending both the Ordinary and Extraordinary Forms have equal strong regard for the Sunday Mass obligation.

27. My experience of prayer at weekend Mass at this parish is spiritually fulfilling.

This item was included in the survey to discern whether or not persons regard their experience of prayer at weekend Mass to be fulfilling.

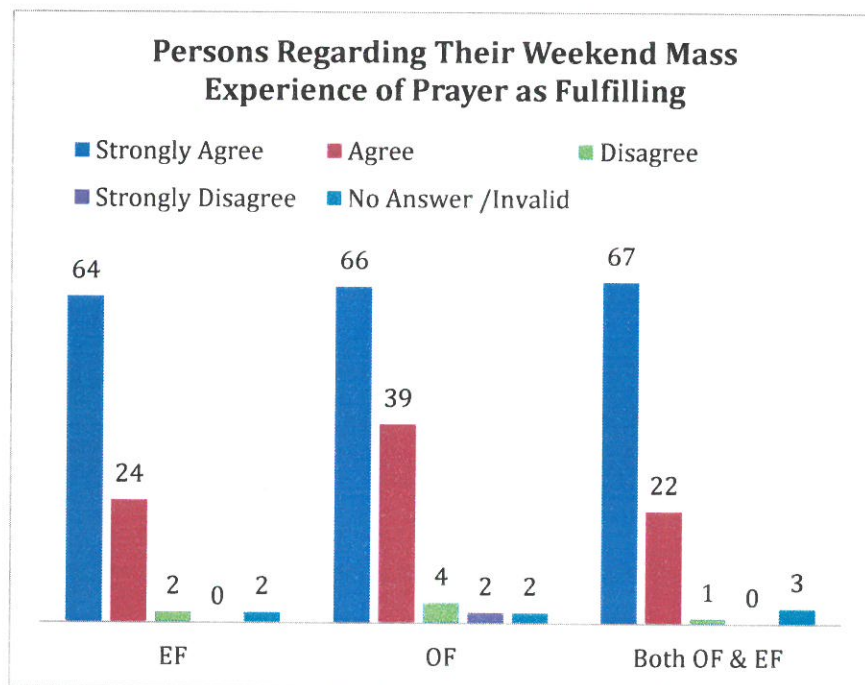


Figure 57. Persons Who Regard Their Experience of Prayer at Weekend Mass as Spiritually Fulfilling.

As the data in *Figure 57* illustrates, most persons attending Mass in either the Ordinary or Extraordinary Forms indicate that they agree that their experience of prayer at weekend Mass to be fulfilling. There seems to be no correlation between which Form of the liturgy one attends and their regard for the Mass as a time for personal prayer. Persons attending both the Ordinary and Extraordinary Forms have equal strong regard for the prayer experience at Sunday Mass.

28. Do you consider it beneficial for parish life that both liturgical forms are celebrated regularly in this parish?

This item was included in the survey to discern whether or not persons regard the celebration of both the Ordinary and Extraordinary Form liturgies to be beneficial for parish. This item is related to item 50.

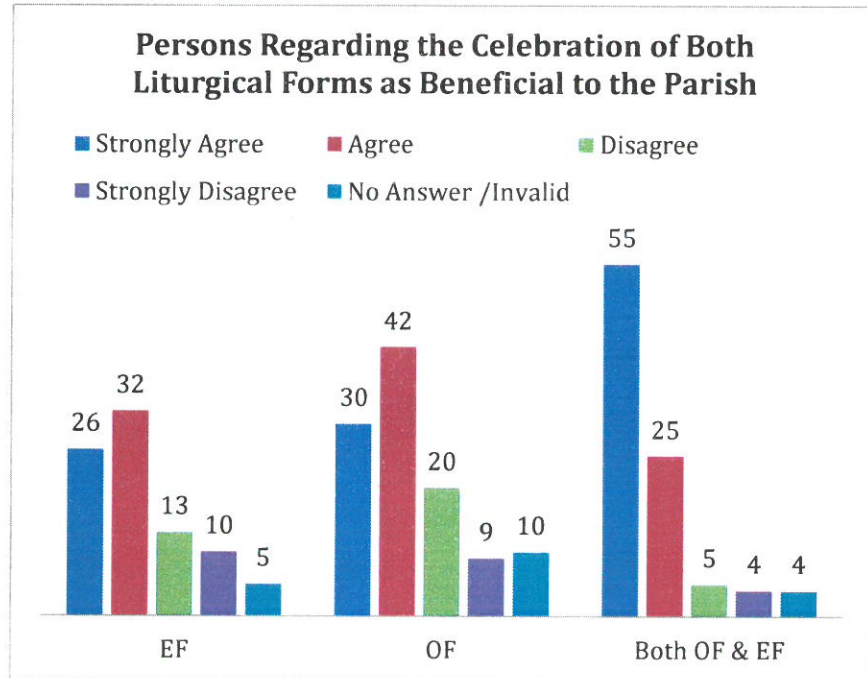


Figure 58. Persons Who Regard the Celebration of Both Liturgical Forms as Beneficial to the Parish.

As the data in *Figure 58* illustrates, there is a diversity of opinion in regard to whether or not the celebration of both liturgical Forms is beneficial to the respective parishes. Overall, the majority of persons from each group agree that the presence of both Forms is beneficial. Nevertheless, there are significant minorities among respondents who attend either the Ordinary or Extraordinary Form exclusively who do not regard the celebration of both Forms beneficial. However, those who attend Mass in both Forms are numerically strong in regarding the celebration of both the Ordinary and Extraordinary Forms to be beneficial.

29. *The Mass is above all a re-presentation of the one sacrifice of Jesus Christ on the Cross making in present to us here and now.*

This item was included in the survey to discover whether or not persons regard the celebration of the Eucharistic liturgy to a re-presentation of the sacrifice of Christ upon the Cross made present upon the altar.

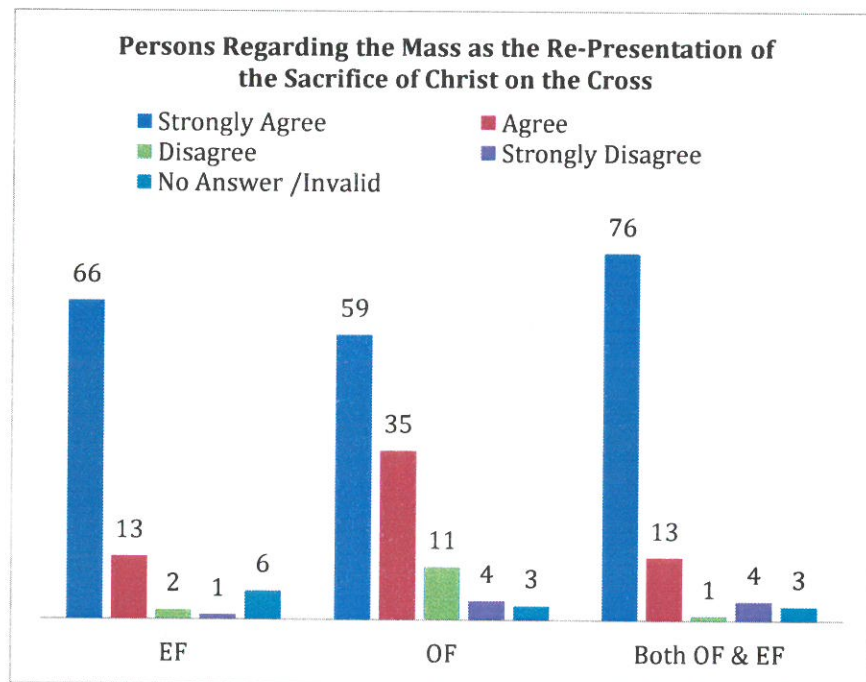


Figure 59. Persons Who Regard the Mass as the Re-Presentation of the Sacrifice of Christ on the Cross.

As the data in *Figure 59* illustrates, there is a general agreement among respondents regardless of the liturgical form that they attend that the Mass is indeed a re-presentation of Christ's sacrifice on the Cross. However, whereas persons attending the Extraordinary Form tend to strongly agree, persons who attend the Ordinary Form exclusively indicated a significant portion who responded with only "agree". Additionally, while the number of respondents who attend the Extraordinary Form and answered "disagree" or "strongly disagree" is negligible, 16 respondents who attend the

Ordinary Form exclusively did answer with “agree” or “disagree”. This may suggest that the style of celebration of the Ordinary Form, a style that generally emphasized the meal aspect of the Mass over its sacrificial aspect, has influenced their understanding of the Eucharistic liturgy.

30. The Mass is above all a remembrance of the Last Supper at which Jesus Christ gave us Himself under the forms of bread and wine.

This item was included in the survey to determine whether or not persons regard the celebration of Mass to be a memorial of the Last Supper.

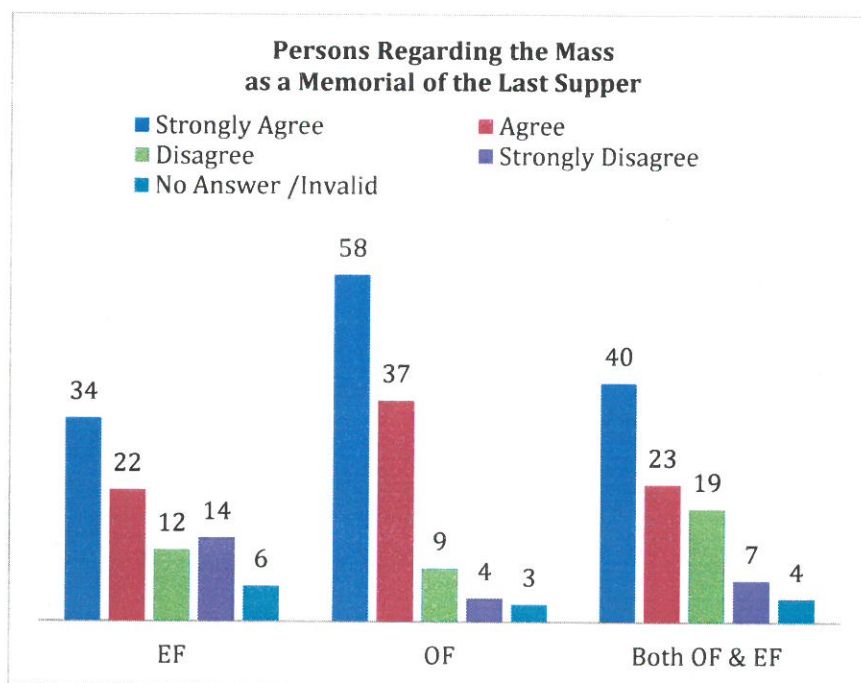


Figure 60. Persons Who Regard the Mass as a Memorial of the Last Supper.

As the data in *Figure 60* illustrates, there is a general agreement among respondents regardless of the Mass is a memorial of the Last Supper. However, whereas persons attending the Ordinary Form exclusively tend to strongly agree, persons who attend the Extraordinary Form indicated a significant portion who responded with

“disagree” or “strongly disagree”. Interestingly, the greatest diversity of opinion was among persons who attend the Extraordinary Form, which is generally regarded to have a more sacrificial than meal character in its usual style of celebration.

31. The Mass is celebrated by the whole assembly gathered in the Spirit as they lift their prayers to heaven.

This item was included in the survey to judge whether or not persons regard the celebration of Mass to be the communal action of the gathered congregation.

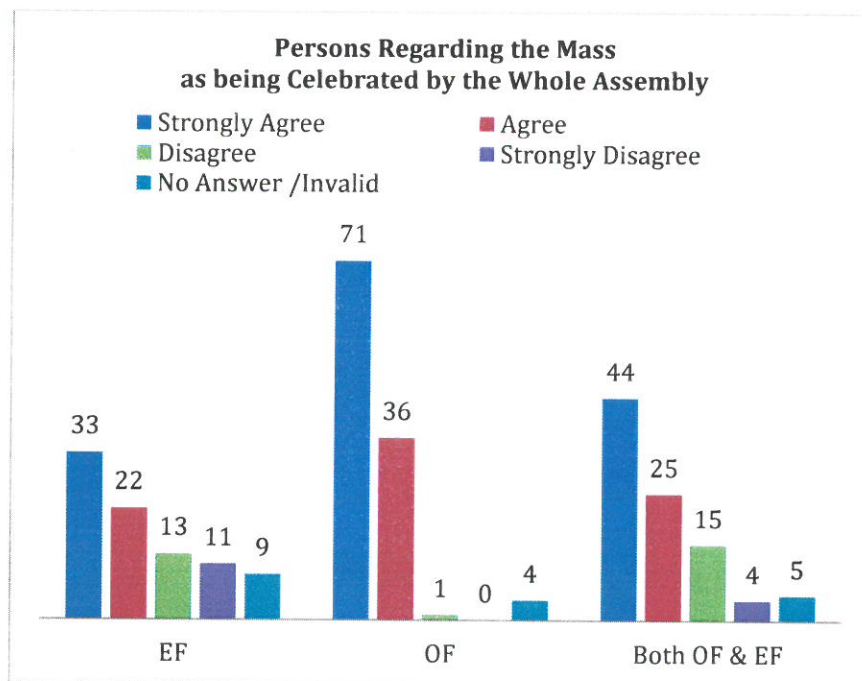


Figure 61. Persons Who Regard the Mass as being Celebrated by the Whole Assembly.

As the data in *Figure 61* illustrates, persons who attend the Ordinary Form liturgy exclusively overwhelmingly agree that the celebration of Mass to be the communal action of the gathered congregation. Respondents attending the Extraordinary Form are more diverse in their responses. Nevertheless, the majority of persons who attend the Extraordinary Form agree that the celebration of Mass is an act of the whole assembly.

Predictably, the number of respondents who attend the Extraordinary Form exclusively and agree that the celebration of Mass is an act of the whole congregation (61 out of 90, or 61%) is less than the number of respondents giving the same answer among persons who attend both the Ordinary and Extraordinary Forms (79 out of 103, or 76%).

32. The Mass is celebrated by the priest who presides over the gathered assembly, acting in the person of Christ.

This item was included in the survey to determine whether or not persons regard the celebration of Mass as an action of the presiding priest.

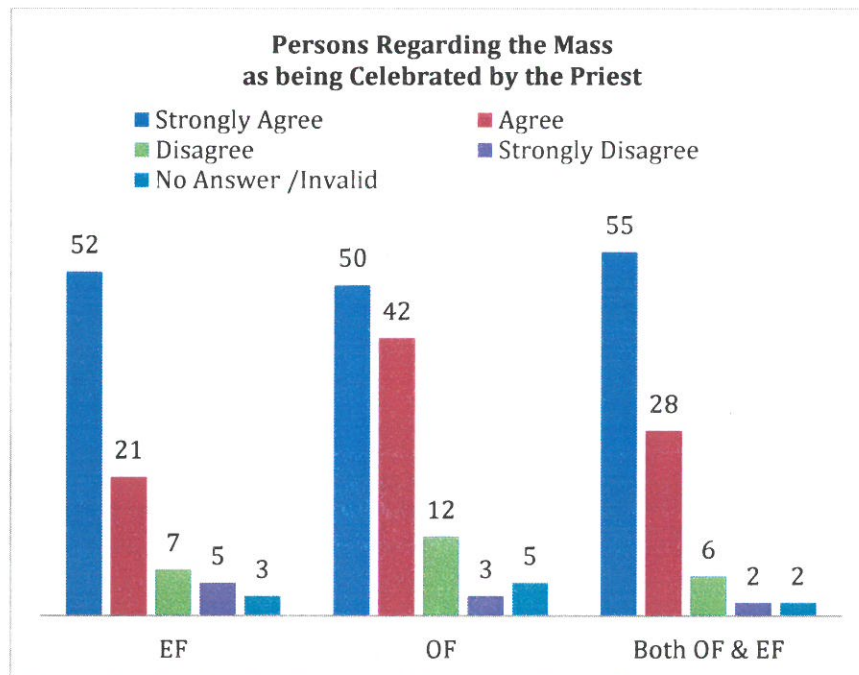


Figure 62. Persons Who Regard the Mass as being Celebrated by the Priest.

As the data in *Figure 62* illustrates, persons who attend both the Ordinary and Extraordinary Form liturgies agree that the celebration of Mass is the action of the presiding priest. Numerically, there was little difference between the number of all negative respondents among those who attend the Extraordinary Form exclusively (12)

and those who attend the Ordinary Form exclusively (15). These numbers represent 14% and 16% of the total respondents from each group respectively.

33. The Mass is celebrated by Jesus Christ who is both the High Priest and Victim in the Mass.

This item was included in the survey to ascertain whether or not persons regard the celebration of Mass as an action of Jesus Christ.

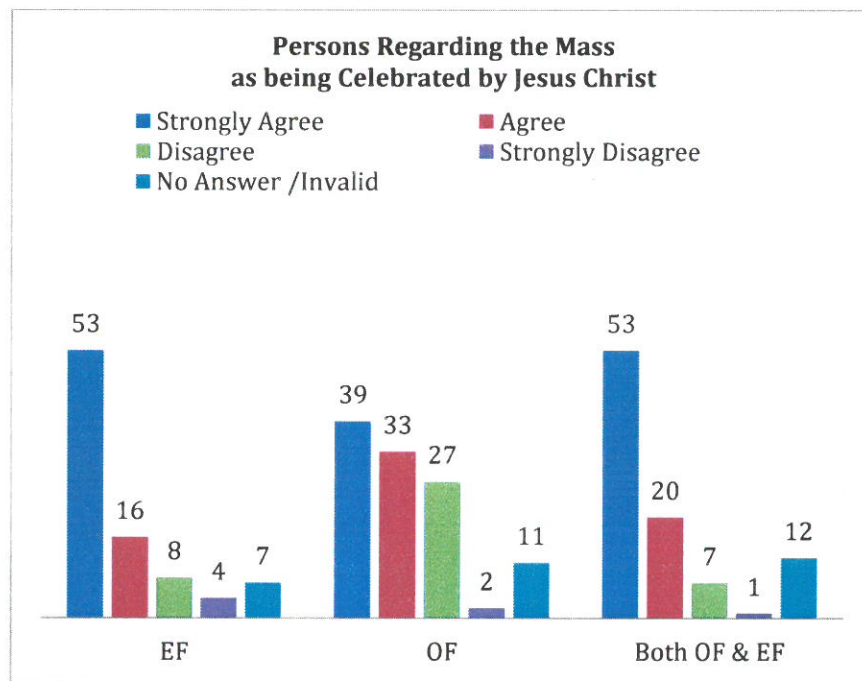


Figure 63. Persons Who Regard the Mass as being Celebrated by Jesus Christ.

As the data in *Figure 63* illustrates, the majority of persons who attend the Extraordinary and Ordinary Forms exclusively as well as both the Ordinary and Extraordinary Form liturgies agree that the celebration of Mass is the action of Christ as High Priest and Victim, a specifically sacrificial aspect of the Eucharistic liturgy. Nevertheless, a full 26% of respondents who attend Ordinary Form liturgy exclusively responded negatively to this item. This teachings expressed in this item are clearly

identified in the paragraphs 1544 (Christ as Priest) and 1367 (Christ as Victim) in the *Catechism of the Catholic Church*. This may suggest either a lack of catechesis among these respondents or that the style of celebration of the Extraordinary Form to which they have been accustomed has not expressed this teaching outwardly.

34. *The Mass is a central mystery of the Catholic Faith and ought to outwardly show a sense of that mystery.*

This item was included in the survey to discover whether or not persons hold that the celebration of the Eucharistic liturgy should outwardly show mystery. This item is related to item 36 of which it is an opposite formulation.

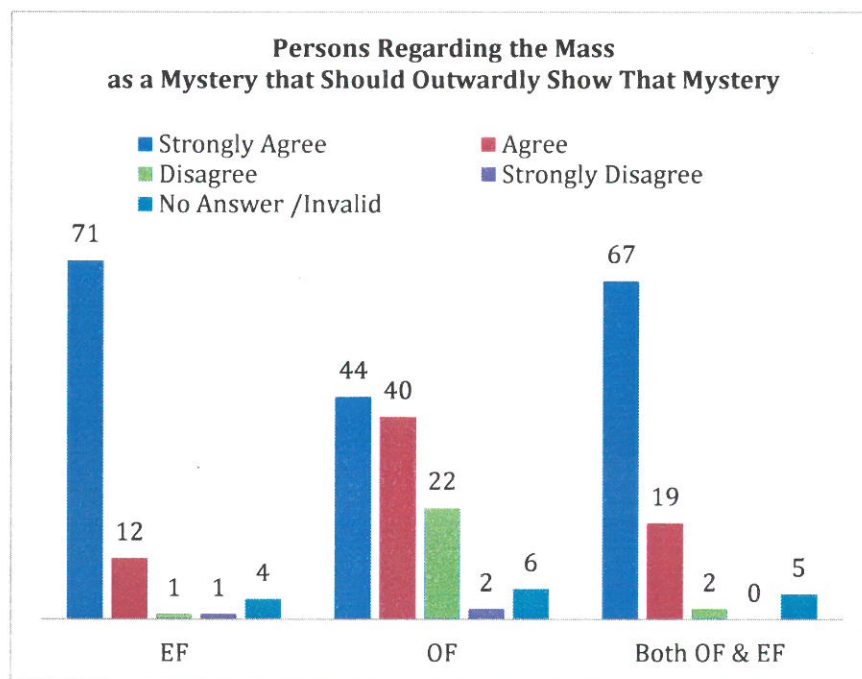


Figure 64. Persons Who Regard the Mass as a Mystery That Should Outwardly Show That Mystery.

As the data in Figure 64 illustrates, the overwhelming majority of persons who attend the Extraordinary Form agreed that the Mass is a central mystery of the Catholic

Faith that ought to outwardly reflect mystery. Respondents who attend the Ordinary Form exclusively were less receptive to this idea with 24 persons responding negatively to it.

35. The Mass is a celebration that is the time for prayer and learning for Catholics and ought to be readily understandable to everyone present.

This item was included in the survey to determine whether or not persons hold that the celebration of the Eucharistic liturgy should be a didactic in which the celebration is accessible and understandable to the assembled congregation. This item is related to item 36 of which it is an opposite formulation.

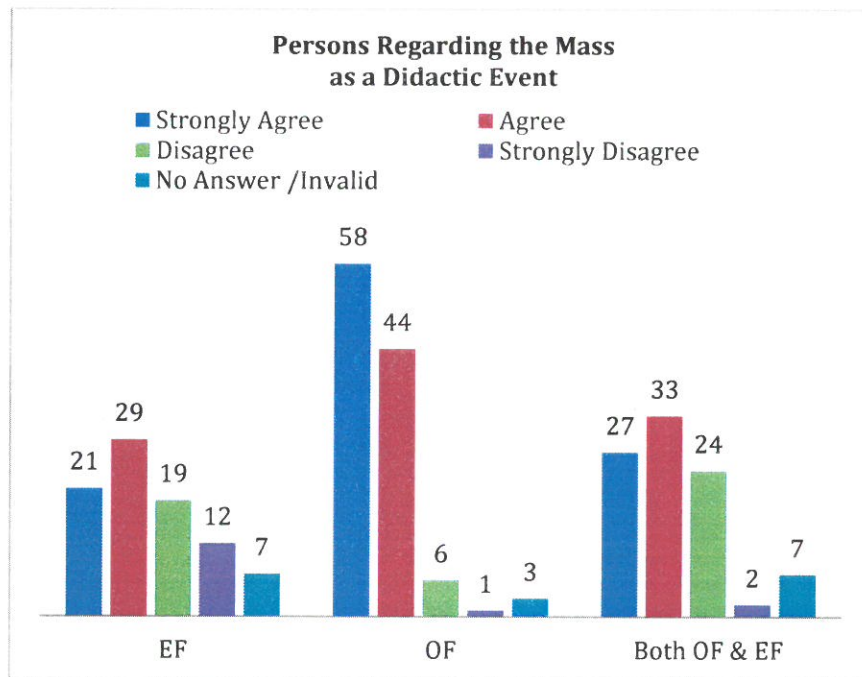


Figure 65. Persons Who Regard the Mass as a Didactic Event.

As the data in *Figure 65* illustrates, respondents who attend the Ordinary Form liturgy exclusively very strongly agreed with this item. Responses among persons who attend the Extraordinary Form were more diverse with the majority still affirming that the Mass should be understandable and a time for learning. The response from those

attending the Ordinary Form exclusively is not surprising in light of the more didactic style in which the Ordinary Form tends to be celebrated. This item may seem almost self-evident for this group. However, the diversity of opinion among those attending the Extraordinary Form is surprising given that the celebration of that liturgical Form is usually marked by reserve, quiet, and greater transcendence than the Ordinary Form.

36. The Mass is a celebration that should outwardly show the unique character and interests of the gathered assembly.

This item was included in the survey to discern whether or not persons hold that the celebration of the Eucharistic liturgy should inculturate the character and interests of the local community gathered for Mass.

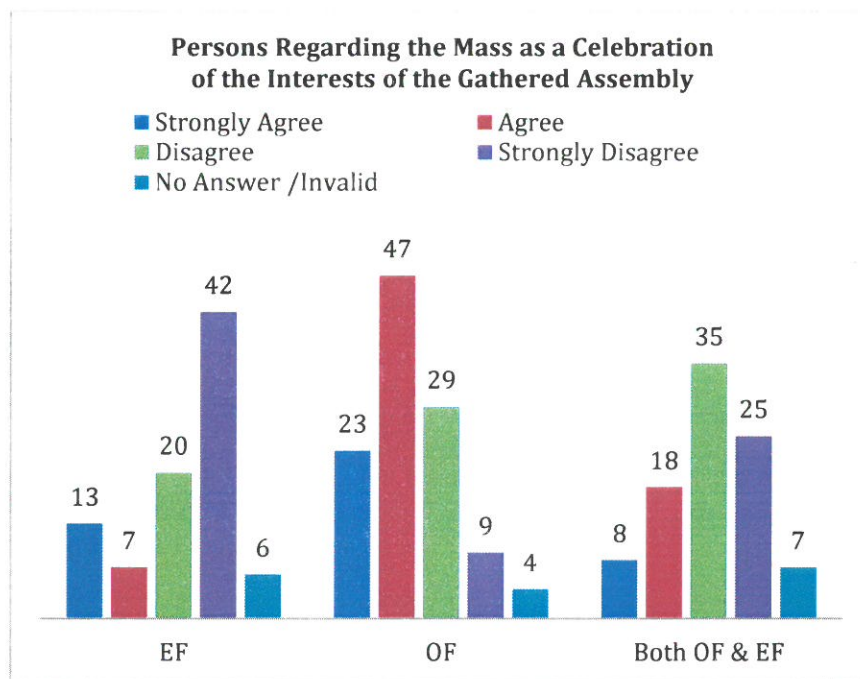


Figure 66. Persons Who Regard the Mass as a Celebration of the Interests of the Gathered Assembly.

As the data in *Figure 66* illustrates, respondents who attend the Extraordinary Form liturgy tend to answer negatively to this item, while those who attend the Ordinary

Form exclusively are more favorable. In fact, whereas only 23% of respondents who attend Extraordinary Form liturgy exclusively answered positively to this item, 63% of respondents who attend Ordinary Form liturgy exclusively agreed or strongly agreed with the statement.

37. The Eucharist helps me as a Catholic to live a holy life by separating me from sin and drawing me closer to God.

This item was included in the survey to ascertain whether or not persons hold that the Eucharistic is an aid that promotes their personal holiness. This item is related to items 24, 38, and 39.

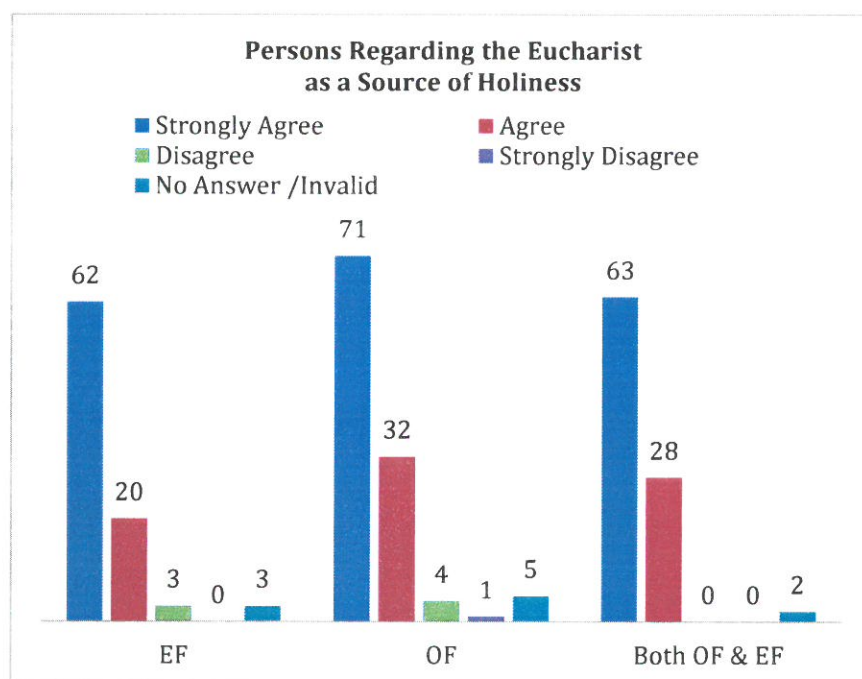


Figure 67. Persons Who Regard the Eucharist as a Source of Holiness.

As the data in Figure 67 illustrates, respondents among all categories overwhelmingly agreed with the notion of the Eucharist as an aid in promoting a holy Catholic life. There seems to be no correlation between which Form of the liturgy one

attends and their regard for the Eucharist as something that promotes holiness. Persons attending both the Ordinary and Extraordinary Forms have equally strong regard for the Eucharist as a spiritual aid.

38. *The Eucharist helps me as a Catholic live out my baptismal vocation in service to the Church and in mission to the world.*

This item was included in the survey to discern whether or not persons hold that the Eucharistic is an aid that promotes a life of charity in service to others. This item is related to items 37, 24, and 39.

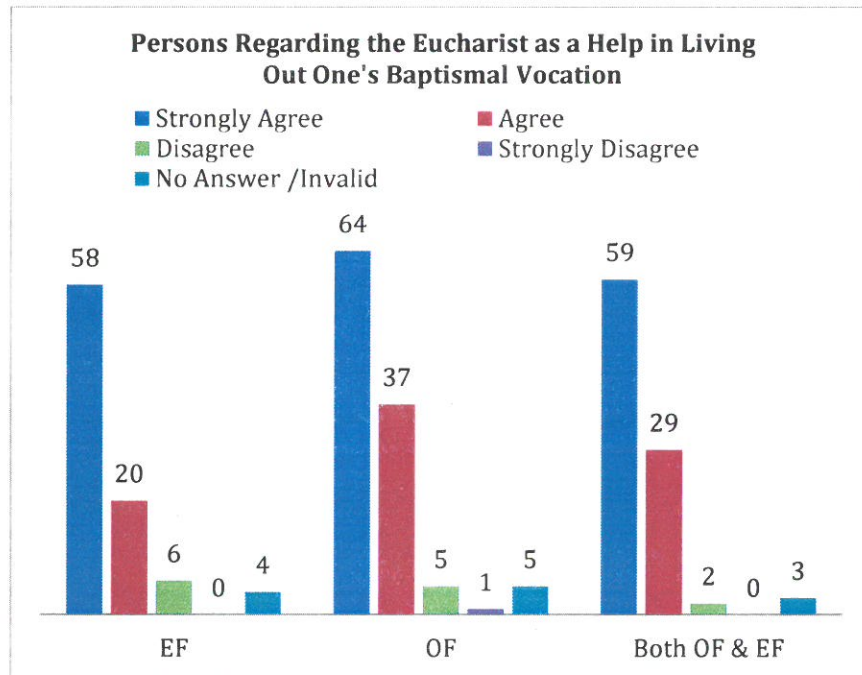


Figure 68. Persons Who Regard the Eucharist as a Help in Living Out One's Baptismal Vocation.

As the data in *Figure 68* illustrates, respondents among all categories overwhelmingly agreed with the notion of the Eucharist as an aid in promoting a life of charity and service to others. There seems to be no correlation between which Form of the liturgy one attends and their regard for the Eucharist as something that promotes

service. Persons attending both the Ordinary and Extraordinary Forms have equally strong regard for the Eucharist as an aid in living out the Christian life in the world.

39. The Eucharist helps me as a Catholic live in harmony with others and seek to do good.

This item was included in the survey to discover whether or not persons hold that the celebration of the Eucharistic as a spiritual aid in promoting goodness with others and in society. This item is related to items #37, 24, and 38.

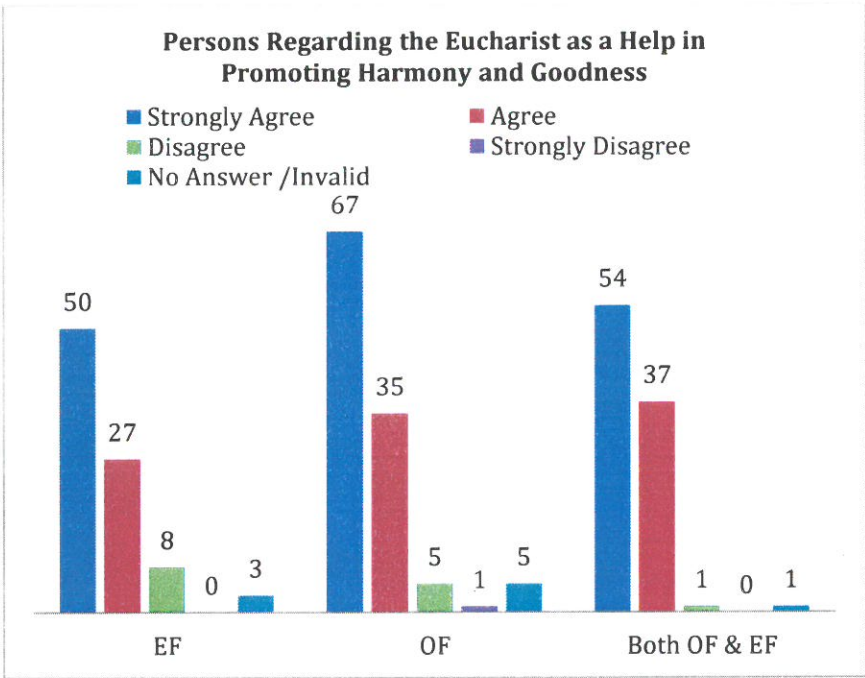


Figure 69. Persons Who Regard the Eucharist as a Help in Promoting Harmony and Goodness.

As the data in Figure 69 illustrates, respondents among all categories overwhelmingly agreed with the notion of the Eucharist as a spiritual aid in promoting goodness with others and in society. There seems to be no correlation between which Form of the liturgy one attends, and their regard for the Eucharist as something that assists in promoting goodness among others and in society. Persons attending both the

Ordinary and Extraordinary Forms have equally strong regard for the Eucharist as an aid promoting goodness.

40. I prefer traditional Mass hymns.

This item was included in the survey to ascertain whether or not persons prefer traditional hymns during the celebration of the Eucharistic liturgy. No examples were provided, and the respondent was left to interpret the meaning of “traditional”. This item is related to item 41 of which it is the opposite formulation.

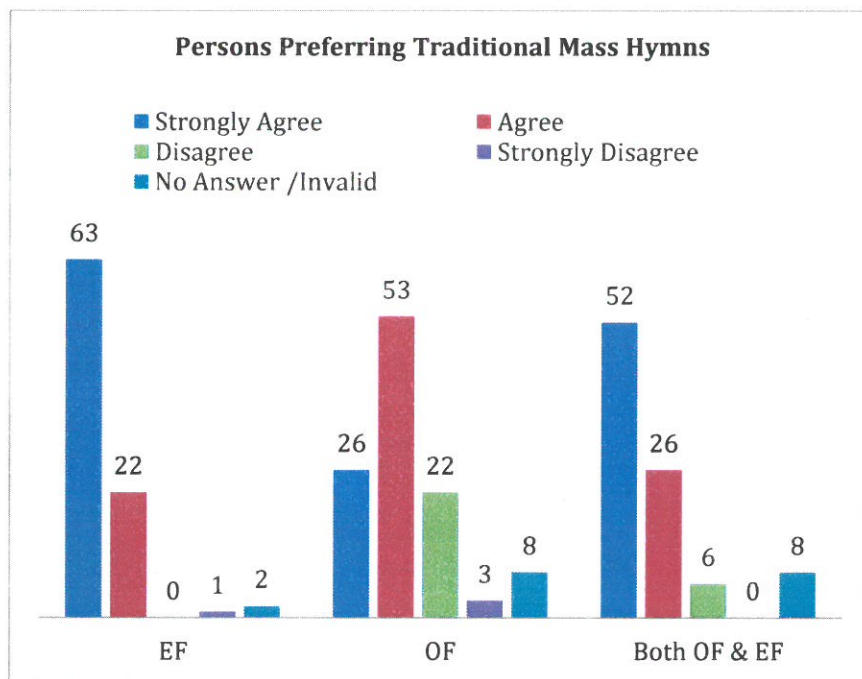


Figure 70. Persons Preferring Traditional Mass Hymns.

As the data in *Figure 70* illustrates, respondents from all categories are favorable to traditional hymns at Mass. The only significant disagreement with this item was found among persons who attend the Ordinary Form liturgy exclusively where 25 respondents answered “disagree” or “strongly disagree”.

41. *I prefer contemporary Mass hymns.*

This item was included in the survey to discern whether or not persons prefer contemporary hymns during the celebration of the Eucharistic liturgy. No examples were provided, and the respondent was left to interpret the meaning of “contemporary”. This item is related to item 40 of which it is the opposite formulation.

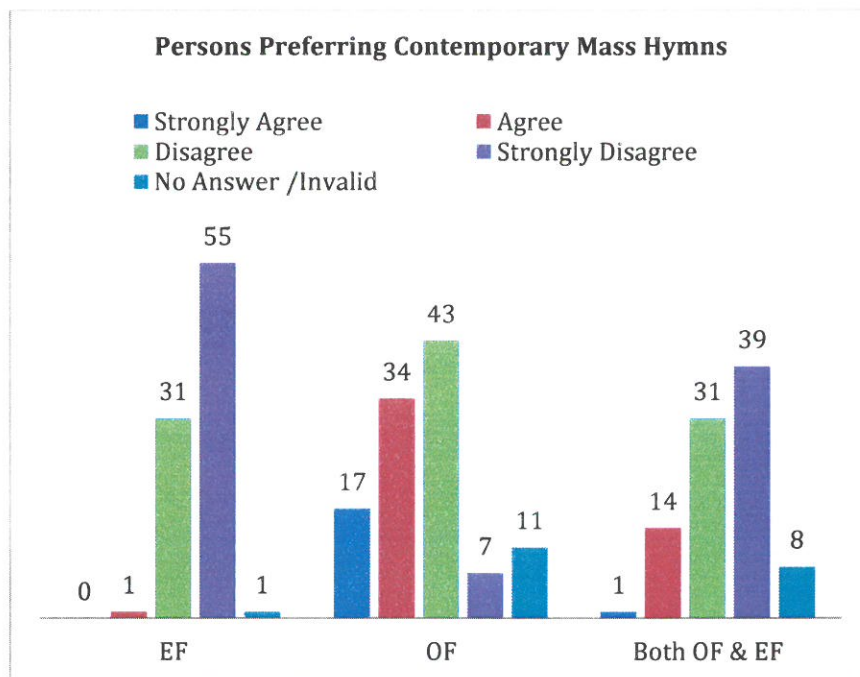


Figure 71. Persons Preferring Contemporary Mass Hymns.

As the data in *Figure 71* illustrates, respondents who attend liturgy in the Extraordinary Form are very opposed to the singing of contemporary hymns at Mass. Those who attend the Ordinary Form liturgy only are more diverse in their responses with 51 respondents answering “agree” or “strongly agree”. Nevertheless, 50 respondents attending Ordinary Form liturgy exclusively answered “disagree” or “strongly disagree”. So, whereas, those attending the Ordinary Form liturgy exclusively are evenly divided

over the issue of singing contemporary hymns at Mass, persons who attend the Extraordinary Form are generally united in their dislike for contemporary hymns.

42. I prefer male-only Mass servers.

This item was included in the survey to determine whether or not persons prefer male-only servers during the celebration of the Eucharistic liturgy and other liturgical rites. The use of male-only servers is required in the celebration of the Extraordinary Form liturgy, while current church practice permits the use of female servers in the Ordinary Form.

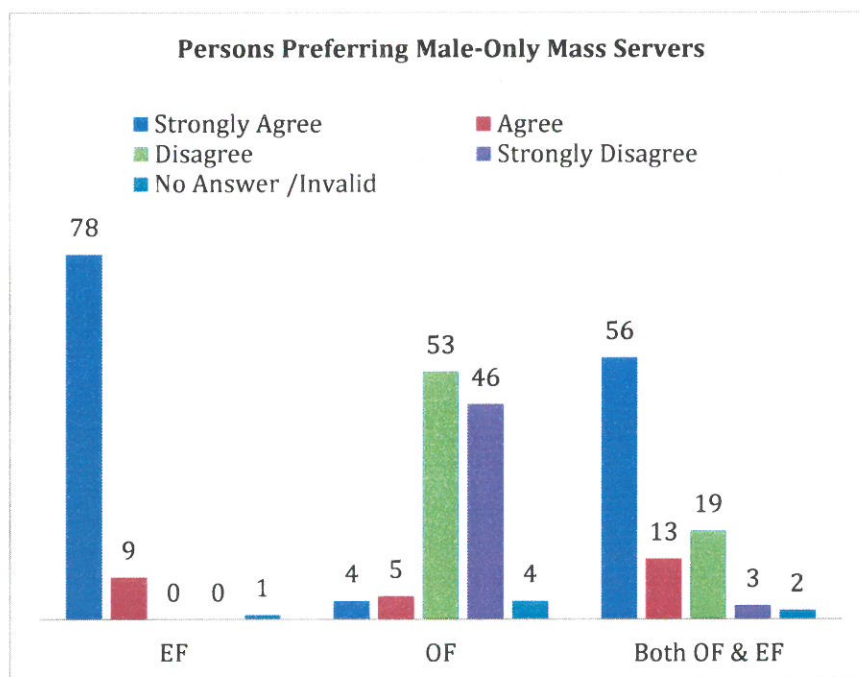


Figure 72. Persons Preferring Male-Only Mass Servers.

As the data in *Figure 72* illustrates, respondents are strongly divided upon this item depending upon which Form of the liturgy they attend. Respondents who attend the Extraordinary Form exclusively wholly support the practice of male-only servers with 78

persons answering “strongly agree” and 9 persons answering “agree”. Persons who attend both Ordinary and Extraordinary Forms were close behind in their support for male-only servers with 56 responding “strongly agree” and 13 responding “agree”. A notable number (19) of persons who attend both Forms did answer “disagree” to this item. However, those who attend the Ordinary Form exclusively were overwhelmingly opposed to the practice of male-only servers with 99 respondents answering “disagree” or “strongly disagree”. This disagreement over the issue of male-only servers is a pastoral issue that priests seeking to introduce the Extraordinary Form into their parishes need to address.

43. I prefer to receive Communion under the form of bread only.

This item was included in the survey to judge whether or not persons prefer to receive communion under the form of bread only as is the required practice in the Extraordinary Form. This item is related to item 44 of which it is the opposite formulation.

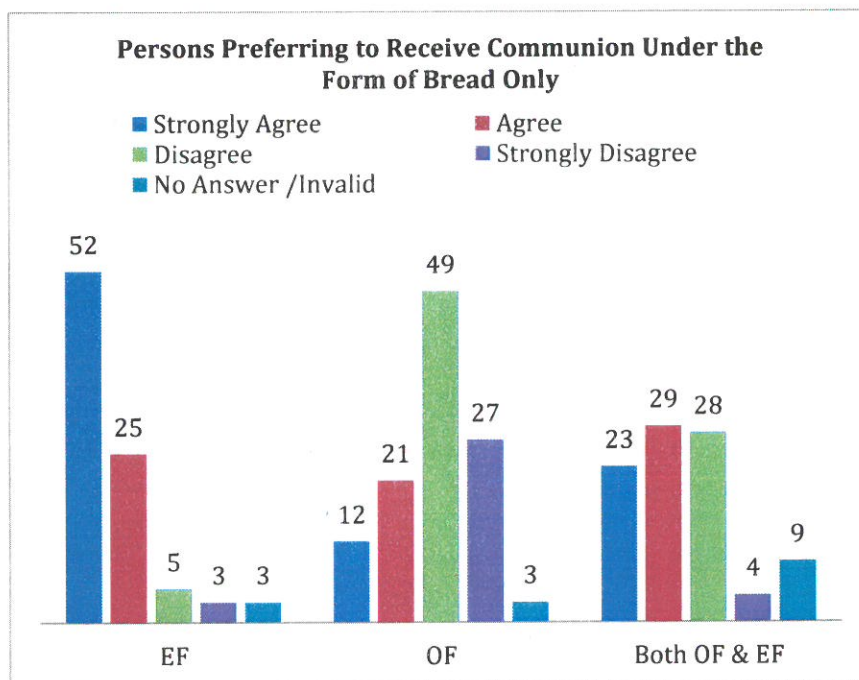


Figure 73. Persons Preferring to Receive Communion Under the Form of Bread Only.

As the data in *Figure 73* illustrates, a diversity of opinion exists with regard to the reception of communion under the form of bread only. Respondents who attend the Extraordinary Form exclusively, strongly support the practice of communion under the form of bread only with 52 persons answering “strongly agree” and 25 persons answering “agree”. Persons who attend both Ordinary and Extraordinary Forms were close behind in their support for communion under the form of bread only with 23 responding “strongly agree” and 29 responding “agree”. A notable number (28) of persons who attend both Forms did answer “disagree” to this item. However, those who attend the Ordinary Form exclusively, generally opposed to the practice of communion under the form of bread only, with 76 respondents answering “disagree” or “strongly disagree”. This disagreement over the issue of communion under the form of bread only is a

pastoral issue that priests seeking to introduce the Extraordinary Form into their parishes need to address

44. I prefer to receive Communion under the forms of bread and wine.

This item was included in the survey to determine whether or not persons prefer to receive communion under the forms of bread and wine as is a permitted practice in the Ordinary Form. This item is related to item 43 of which it is the opposite formulation.

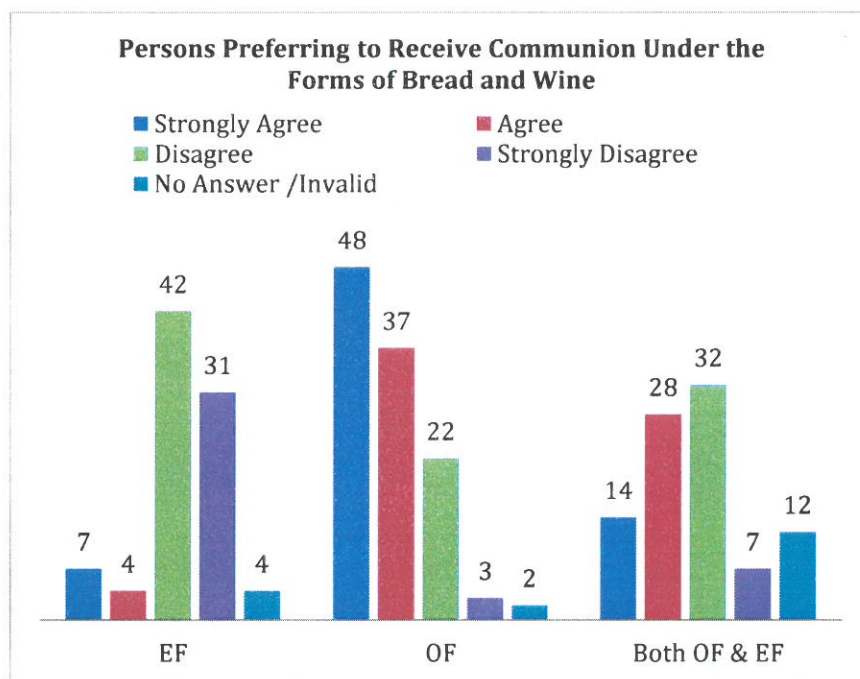


Figure 74. Persons Preferring to Receive Communion Under the Forms of Bread and Wine.

As the data in *Figure 74* illustrates, a diversity of opinion exists with regard to the reception of communion under the forms of bread and wine, but the responses are not exact inverses of item 43. Whereas eight respondents who attend the Extraordinary Form exclusively opposed the practice of communion under the form of bread only, 11 respondents from that group were favorable to communion under both species. Further, whereas 32 respondents who attend both Ordinary and Extraordinary Forms were

opposed to the practice of communion under the form of bread only, a full 52 respondents from that group responded favorably to the reception of communion under the forms of bread and wine. Those who attend the Ordinary Form exclusively showed strongest support for the practice of communion under the forms of bread and wine as is the custom at the liturgy with 48 respondents answering “strongly agree” and 37 respondents answering “agree”. As stated in the last item, this disagreement over the issue of communion under the form of bread only or under both kinds is a pastoral issue that priests seeking to introduce the Extraordinary Form into their parishes need to address.

45. I prefer to receive communion on the tongue.

This item was included in the survey to discern whether or not persons prefer to receive communion on the tongue as is the required practice in the Extraordinary Form, while existing as option in the Ordinary Form while it remains the universal norm.

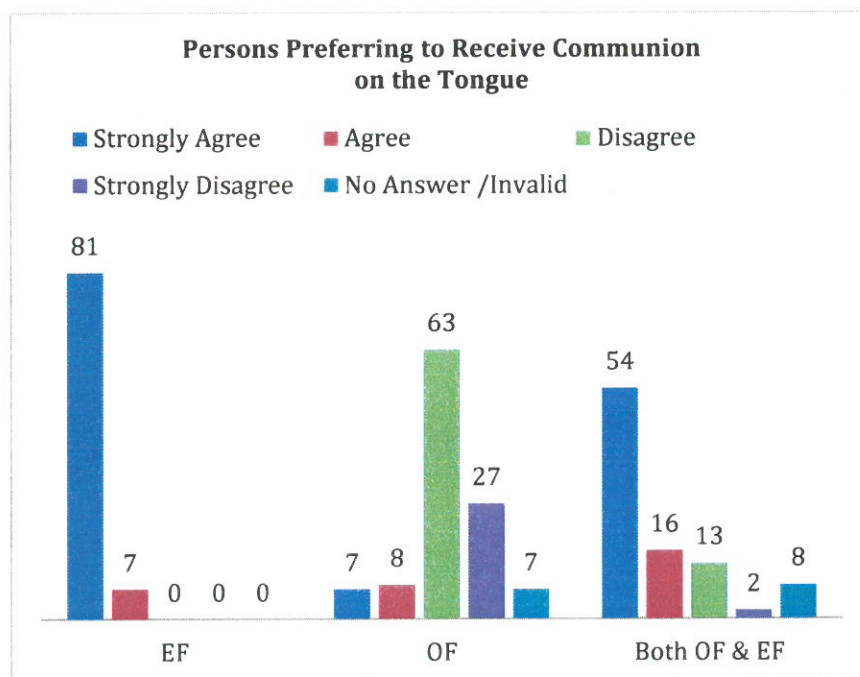


Figure 75. Persons Preferring to Receive Communion on the Tongue.

As the data in *Figure 75* illustrates, respondents are strongly divided upon this issue depending upon which Form of the liturgy they attend. Whereas respondents who attend the Extraordinary Form exclusively are strongly supportive of the practice of communion on the tongue with 81 respondents answering “strongly agree” and no respondents disagreeing, 90 respondents who attend the Ordinary Form exclusively answered negatively to this item. Among respondents who attend both Ordinary and Extraordinary Forms the practice of communion on the tongue tended to be supported with 70 respondents agreeing and only 15 opposed. Like the issue of communion under one or both species, this disagreement over the issue of communion on the tongue is a pastoral issue that priests seeking to introduce the Extraordinary Form into their parishes need to address.

46. I prefer to receive communion while kneeling.

This item was included in the survey to ascertain whether or not persons prefer to receive communion while kneeling. This is the customary practice in the Extraordinary Form for those able to kneel. It remains the universal norm in the Ordinary Form while the adaption of the *General Instruction for the Roman Missal* for the U.S.A. anticipates communicants standing.

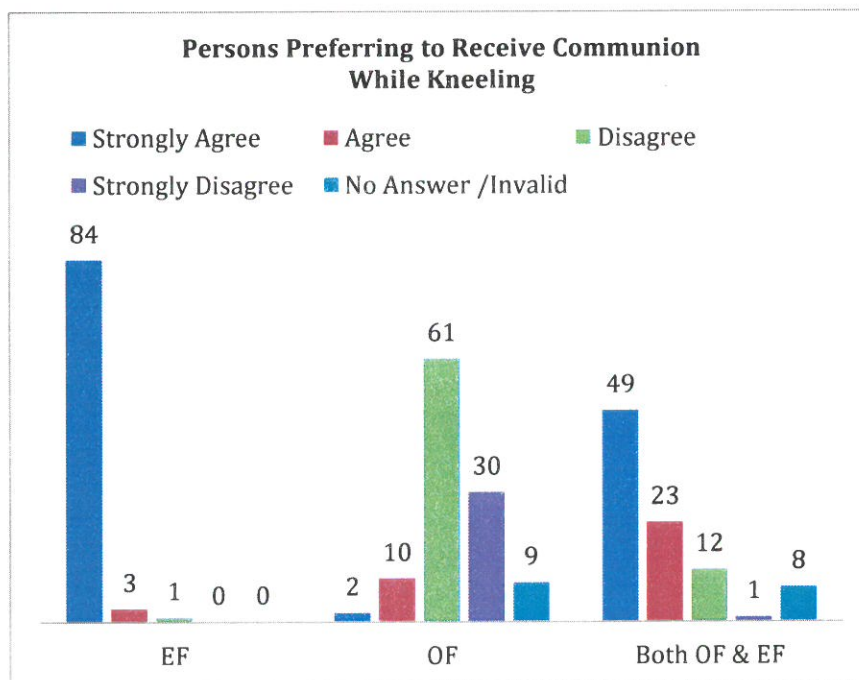


Figure 76. Persons Preferring to Receive Communion While Kneeling.

As the data in *Figure 76* illustrates, respondents are strongly divided over this item depending upon which Form of the liturgy they attend. Whereas respondents who attend the Extraordinary Form are strongly supportive of the practice of communion on the tongue with 84 respondents among those attending the Extraordinary Form exclusively answering “strongly agree”, 91 respondents who attend the Ordinary Form exclusively answered negatively to this item. Among respondents who attend both Ordinary and Extraordinary Forms, the practice of kneeling for communion on the tongue tended to be supported with 69 respondents agreeing and only 13 opposed. Like the issue of communion under one or both species, this disagreement over the issue of kneeling for communion is a pastoral issue that priests seeking to introduce the Extraordinary Form into their parishes need to address.

47. *I pray outside of Mass regularly.*

This item was included in the survey to discern whether or not persons pray regularly outside of the Eucharistic liturgy.

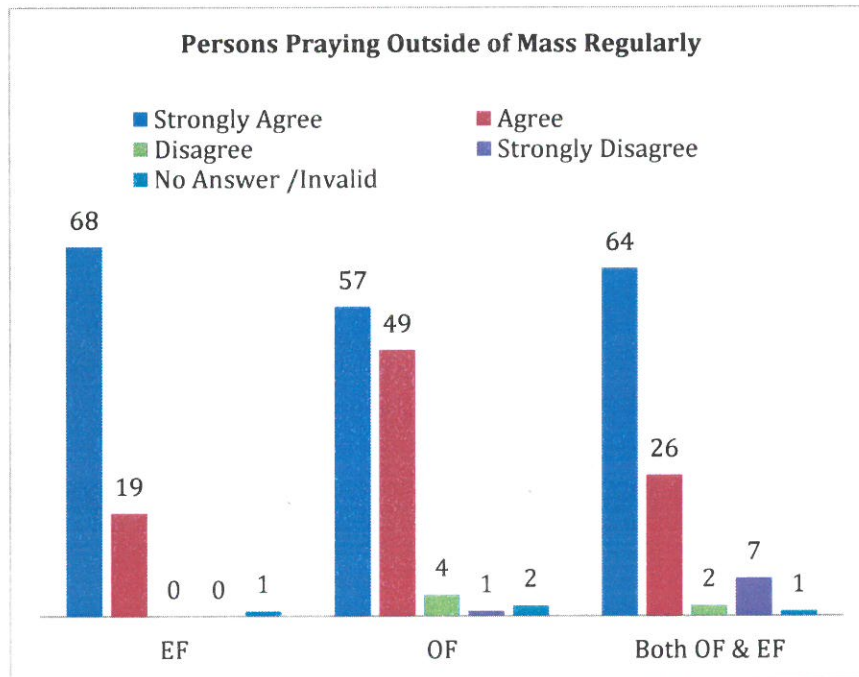


Figure 77. Persons Who Pray Regularly Outside of Mass.

As the data in *Figure 77* illustrates, respondents among all categories overwhelmingly agreed that they pray outside of Mass. There seems to be no correlation between which Form of the liturgy one attends and their prayer life outside the Eucharistic liturgy. Persons attending both the Ordinary and Extraordinary Forms have equally strong commitment to a personal prayer life.

48. *I spend time studying the Catholic faith privately or with others.*

This item was included in the survey to discover whether or not persons study the Catholic Faith regularly outside of the Eucharistic liturgy.

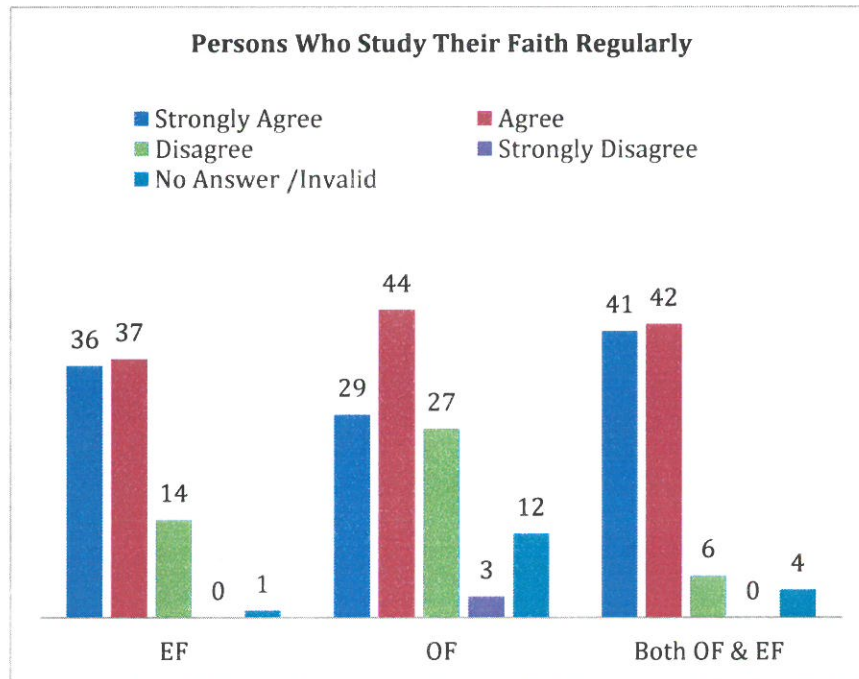


Figure 78. Persons Who Study Their Faith Regularly.

As the data in *Figure 78* illustrates, respondents among all categories agreed that they study the Catholic Faith privately or with others. There seems to be no correlation between which Form of the liturgy one attends and their commitment to on-going faith formation. Persons attending both the Ordinary and Extraordinary Forms have equally strong commitment to a growth in Catholic knowledge.

49. *I prefer the priest to face the congregation during Mass.*

This item was included in the survey to discern whether or not persons prefer that the celebrant at the Eucharistic liturgy face the congregation in what is known as a *versus populum* position. This position is the common position for the celebration of Mass in the Ordinary Form. Liturgy in the Extraordinary Form is usually celebrated *ad orientem*, facing the altar with the congregation. The *ad orientem* position remains an option in the Ordinary Form.

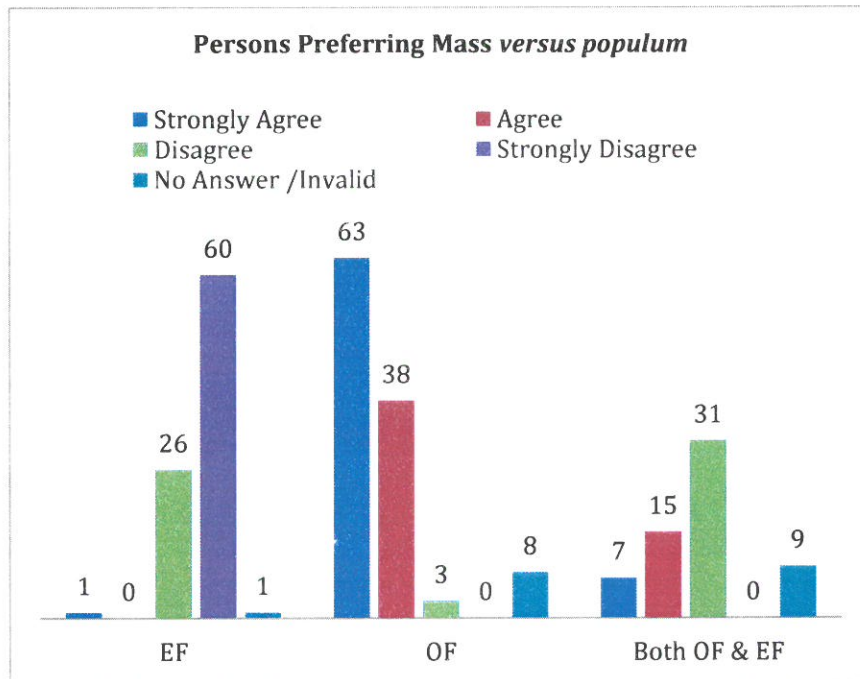


Figure 79. Persons Who Prefer Mass *versus* *populum*.

As the data in *Figure 79* illustrates, respondents are strongly divided upon this item depending upon which Form of the liturgy they attend. Whereas respondents who attend the Ordinary Form are strongly supportive of the practice of Mass facing the congregation, with 101 respondents agreeing with the item, 117 respondents who attend the Extraordinary Form answered negatively to this item. Among respondents who attend both Ordinary and Extraordinary Forms, 22 did indicate agreement with this item. This disagreement over the issue of which direction the celebrant with face at Mass is a pastoral issue that priests seeking to introduce the Extraordinary Form into their parishes need to address.

50. *I believe that the celebration of the Extraordinary Form Mass has been beneficial to the parish.*

This item was included in the survey to discern whether or not persons regard the celebration of Extraordinary Form liturgy has been beneficial for parish. This item is related to item 28.

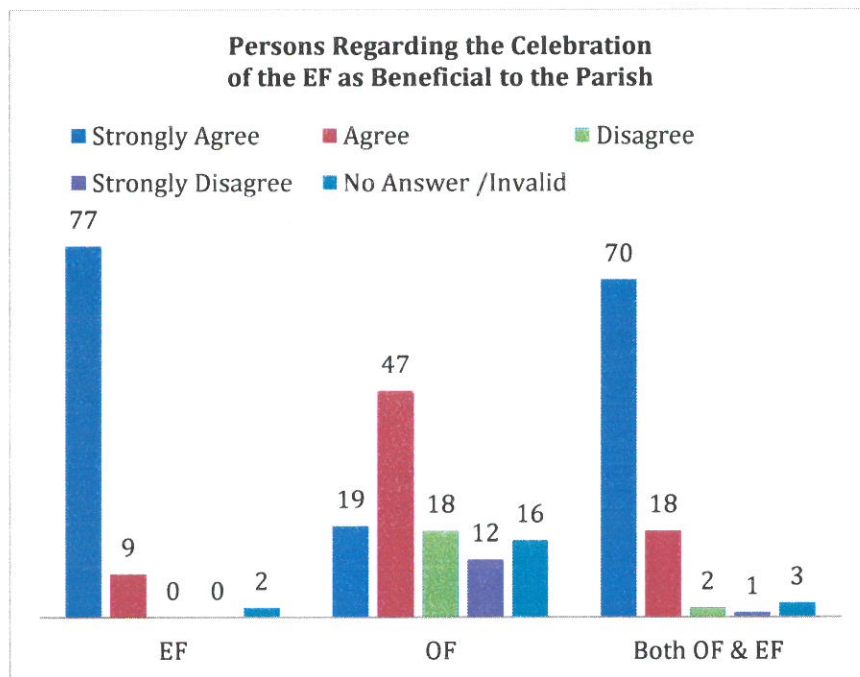


Figure 80. Persons Regarding the Celebration of the Extraordinary Form as Beneficial to the Parish.

As the data in *Figure 80* illustrates, respondents are divided upon this item depending upon which Form of the liturgy they attend. Respondents who attend the Extraordinary Form support strongly the celebration of the Extraordinary Form as beneficial to the parishes with 174 respondents agreeing. Division is apparent among those who attend the Ordinary Form liturgy exclusively. Among respondents who attend the Ordinary Form exclusively, the majority do agree that the presence of the

Extraordinary Form has been beneficial to the parishes. Nevertheless, 30 respondents did answer that they disagree the Extraordinary Form has been beneficial.

Items pertaining to Liturgy in the Extraordinary Form

5. *How long have you attended Mass in the Extraordinary Form?*

This item was included in the survey in order to determine how long persons who attend the Extraordinary Form liturgy had been attending that liturgical Form.

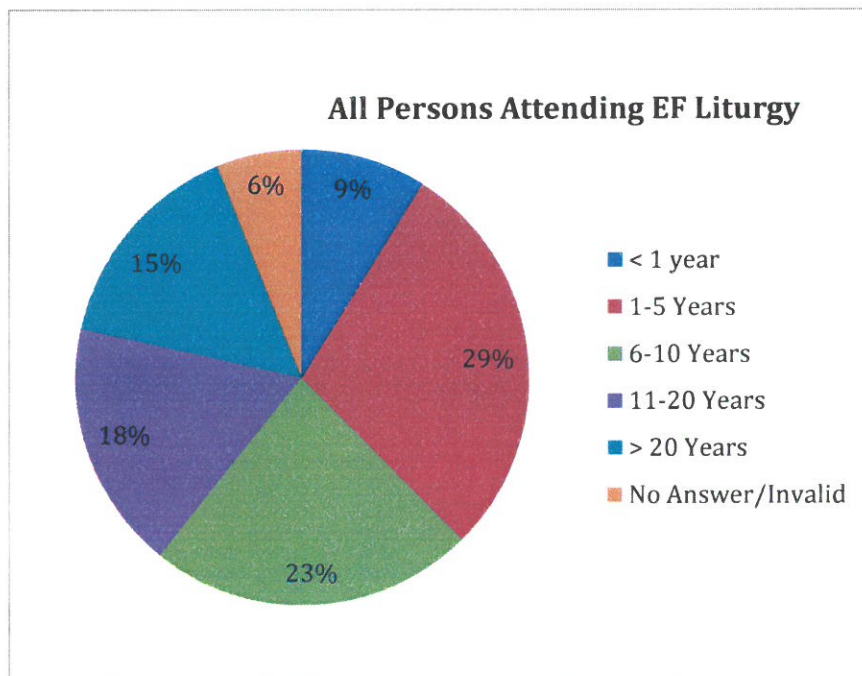


Figure 81. Length of Time Persons Have Attended the Extraordinary Form.

As the data in *Figure 81* elucidates, respondents who attend the Extraordinary Form are varied on how long they have attended the Extraordinary Form liturgy. The largest group of respondents have been attending for 1-5 years (29%), corresponding with the time since the promulgation of *Summorum Pontificum*. Others have been attending the Extraordinary Form liturgy according to these categories: 6-10 years (23%); 11-20 years (18%); more than 20 years (15%); and less than 1 year (9%). Those who have attended more than 20 years would have done so either under the 1984 indult *Quattuor abhinc annos* and expanded through John Paul II's *motu proprio Ecclesia Dei* or they

would have been attending illicit liturgies in the Extraordinary Form celebrated by the Society of St. Pius X or some other traditionalist group.

6. *When attending the Extraordinary Form Mass, I prefer a liturgy in which the whole Mass is sung by the priest, choir, and congregation.*

This item was included in the survey in order to determine persons' attitudes towards sung Masses in the Extraordinary Form, including Solemn High Mass and *Missa Cantata*.

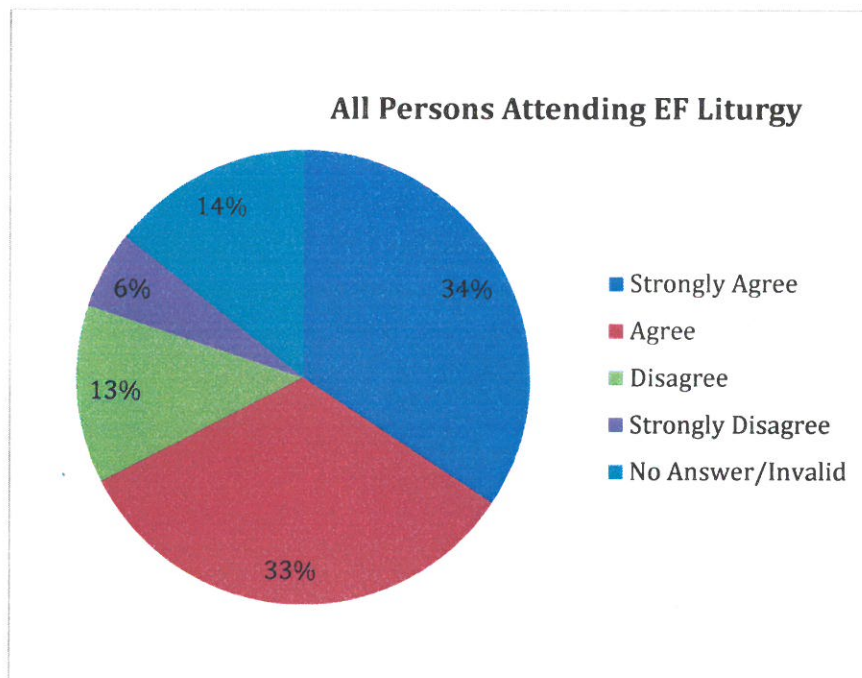


Figure 82. Persons Who Prefer a Sung Mass.

As the data in *Figure 82* reveals, respondents who attend the Extraordinary Form are varied on their attitudes towards sung Masses. The largest group of respondents answered that they “strongly agree” to preferring sung Masses. Others responses are according to preference categories: Agree (33%); Disagree (13%); and Strongly Disagree

(6%). Over 2-in-3 persons who attend the Extraordinary Form liturgy show support for a sung Mass.

7. *When attending the Extraordinary Form Mass, I prefer a liturgy in which the people make spoken responses and hymns may be sung.*

This item was included in the survey in order to determine persons' attitudes towards the congregation speaking responses at a Low Mass. This form of Mass is often called *Missa Recitata*. This item is linked with item 8 as the inversion of that item.

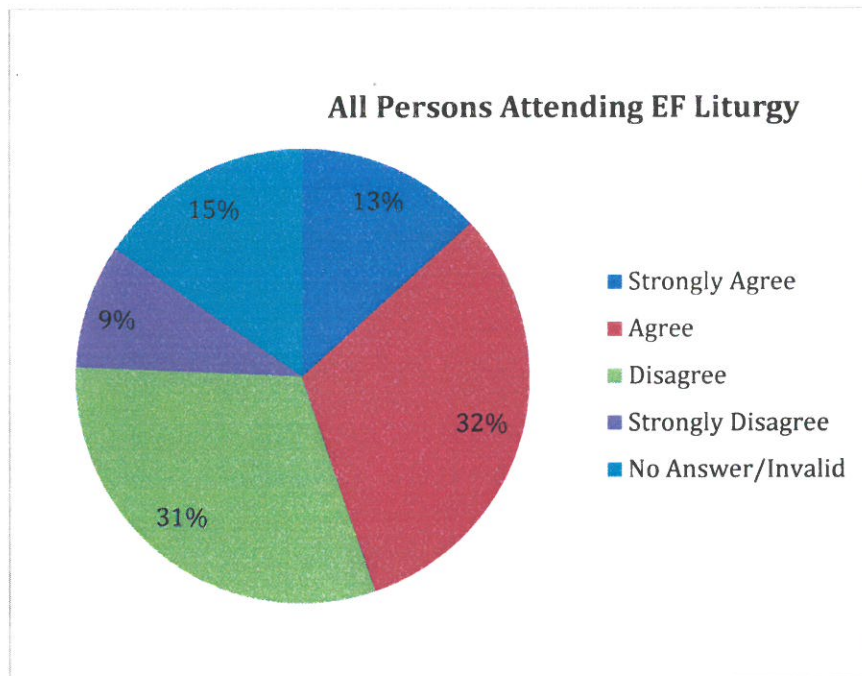


Figure 83. Persons Who Prefer a Dialogue Low Mass.

As the data in *Figure 83* illustrates, respondents who attend the Extraordinary Form are varied on their attitudes towards the congregation making spoken responses during a Low Mass. The largest group of respondents answered that they “agree” that they prefer the congregation to make spoken responses. Others respondents answered thus according to these categories: Disagree (31%); Strongly Agree (13%); and Strongly

Disagree (9%). This can prove a very contentious issue among congregations who celebrate the Extraordinary Form liturgy. Pastors who seek to introduce the Extraordinary Form need to be particularly sensitive to local preferences and customs.

8. *When attending the Extraordinary Form Mass, I prefer a liturgy in which the servers only make spoken responses and hymns may be sung.*

This item was included in the survey in order to determine persons' attitudes towards the servers alone making responses at a Low Mass. This item is linked with item 7 as the inversion of that item.

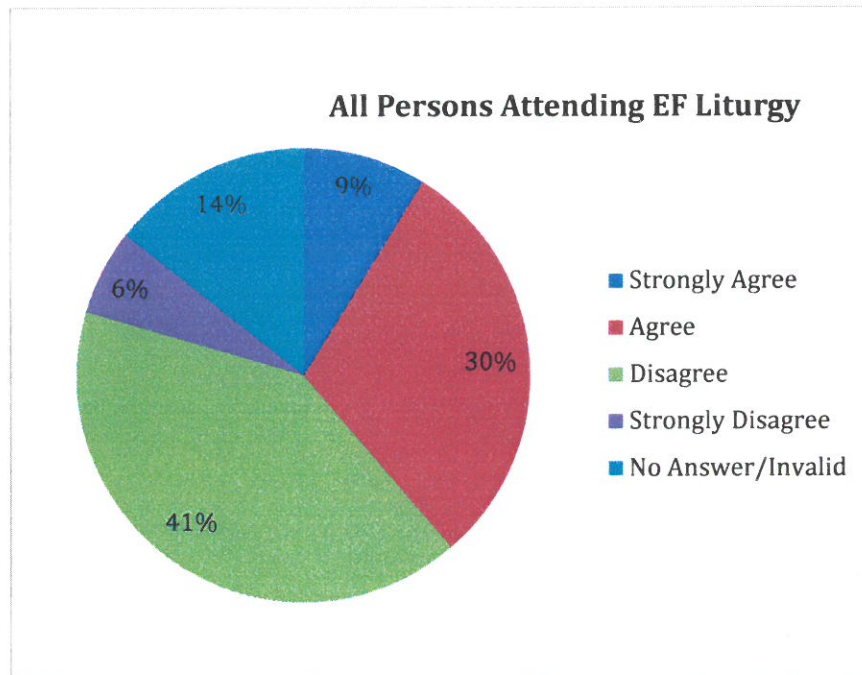


Figure 84. Persons Who Prefer a Silent Low Mass.

As the data in *Figure 84* illustrates, respondents who attend the Extraordinary Form are varied on their attitudes towards the servers alone making spoken responses during a Low Mass. The largest group of respondents answered that they “disagree” that the servers alone should make spoken responses. Others respondents answered according

to these categories: Agree (30%); Strongly Agree (9%); and Strongly Disagree (6%).

This can prove a very contentious issue among congregations who celebrate the Extraordinary Form liturgy. Pastors who seek to introduce the Extraordinary Form need to be particularly sensitive to local preferences and customs.

9. *When attending a Sung Mass in the Extraordinary Form, I prefer Gregorian chant.*

This item was included in the survey in order to determine persons' attitudes towards the singing of Gregorian chant at sung Masses. This item is linked with item 10 as the inversion of that item.

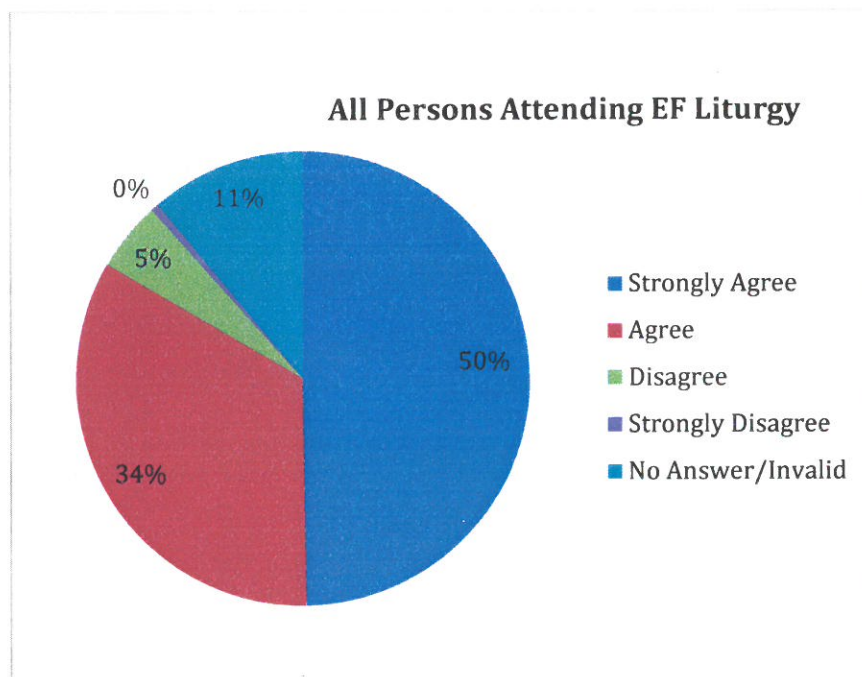


Figure 85. Persons Who Prefer Gregorian Chant at Sung Masses.

As the data in *Figure 85* illustrates, one-half (50%) of respondents who attend the Extraordinary Form answered that they “strongly agree” that they prefer Gregorian chant to be used at sung Masses. Others respondents answered according to these categories:

Agree (34%) and Disagree (5%). Less than 1% of respondents answered “Strongly Disagree”.

10. *When attending a Sung Mass in the Extraordinary Form, I prefer choral music (polyphony).*

This item was included in the survey in order to determine persons’ attitudes towards the singing of polyphony choral music at sung Masses. This item is linked with item 9 as the inversion of that item.

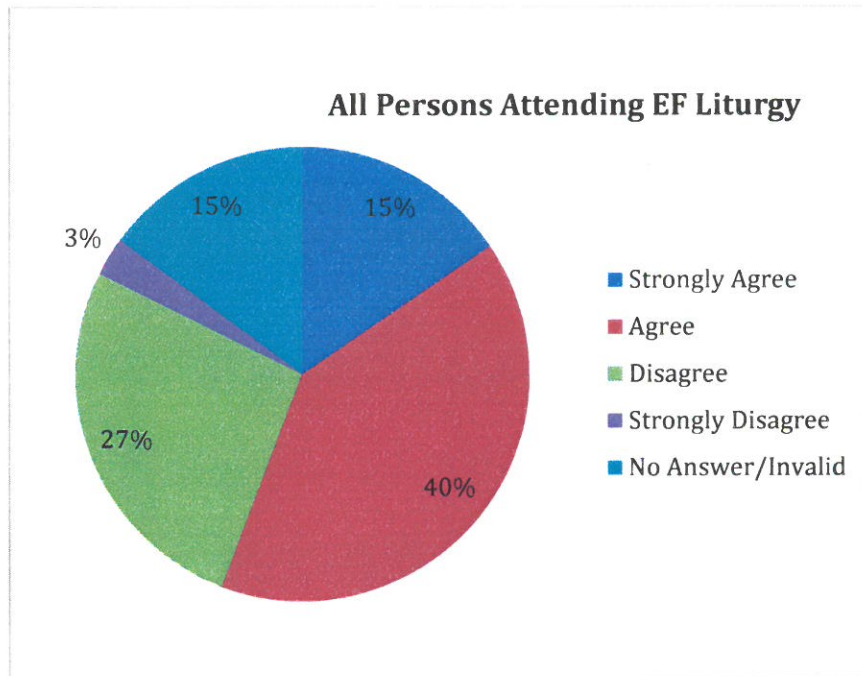


Figure 86. Persons Who Prefer Polyphony at Sung Masses.

As the data in *Figure 86* illustrates, two-in-five respondents (40%) who attend the Extraordinary Form answered that they “agree” that they prefer polyphony to be used at sung Masses. Others respondents answered according to these categories: Disagree (27%); Strongly Agree (15%); and Strongly Disagree (3%).

11. When attending a Low Mass (spoken) in the Extraordinary Form, I prefer hymns in English (vernacular).

This item was included in the survey in order to determine persons' attitudes towards the singing of vernacular hymns at Low Masses. This item is linked with item 12 as the inversion of that item.

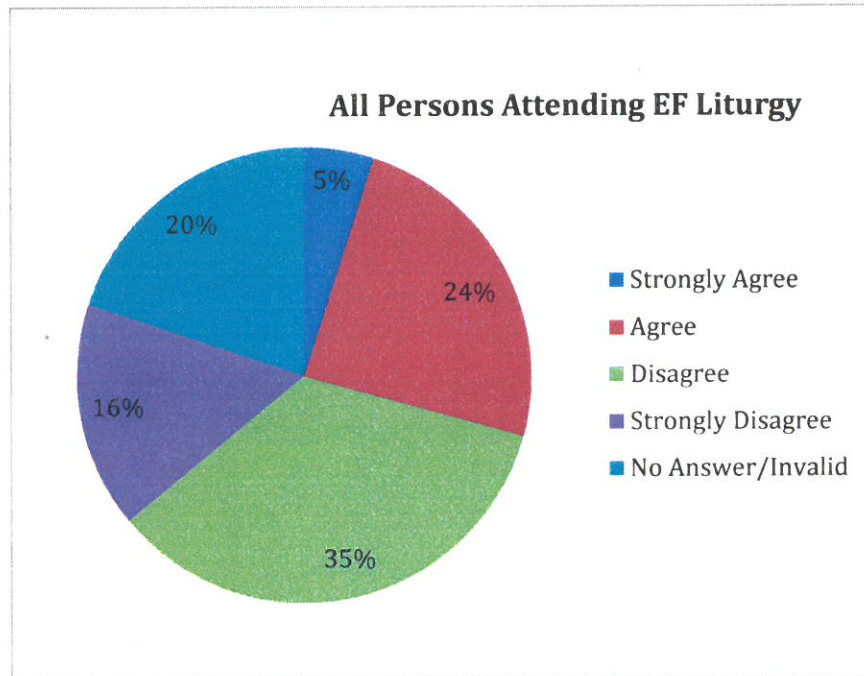


Figure 87. Persons Who Prefer Vernacular Hymns at Low Masses.

As the data in *Figure 87* illustrates, a little more than 1-in-3 respondents (35%) who attend the Extraordinary Form answered that they do not like vernacular hymns at Low Masses. Others respondents answered according to these categories: Agree (24%); Strongly Disagree (16%); and Strongly Agree (5%).

12. When attending a Low Mass (spoken) in the Extraordinary Form, I prefer hymns in Latin.

This item was included in the survey in order to determine persons' attitudes towards the singing of Latin hymns at Low Masses. This item is linked with item 11 as the inversion of that item.

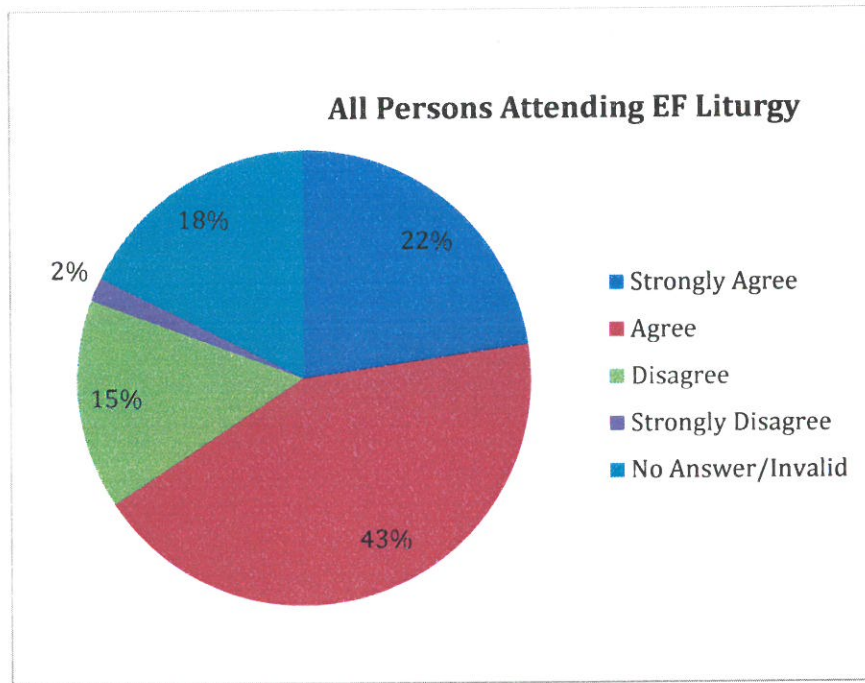


Figure 88. Persons Who Prefer Latin Hymns at Low Masses.

As the data in *Figure 88* illustrates, a little more than 2-in-5 respondents (43%) who attend the Extraordinary Form answered that they like Latin hymns at Low Masses. Others respondents answered according to these categories: Strongly Agree (22%); Disagree (15%); and Strongly Disagree (2%).

13. *When attending Mass in the Extraordinary Form, I prefer to retain the custom of saying the Confiteor before receiving Communion.*

This item was included in the survey in order to determine persons' attitudes towards continuing the custom of reciting the *Confiteor* before communion. This practice was omitted in the 1962 Roman Missal.

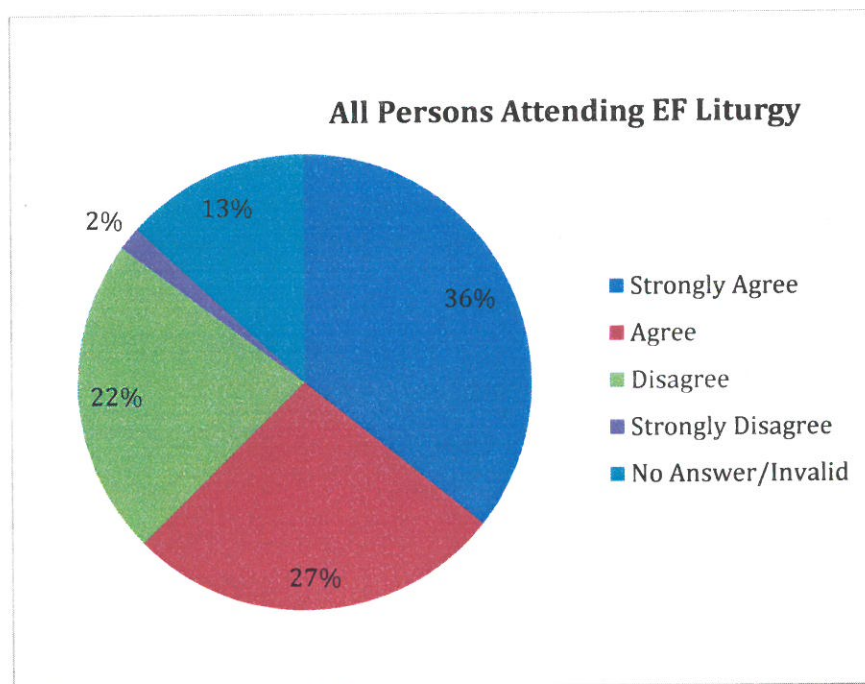


Figure 89. Persons Who Prefer to Retain the Custom of Reciting the *Confiteor* Before Communion.

As the data in Figure 89 illustrates, respondents who attend the Extraordinary Form are divided over the practice of retaining the *Confiteor* before communion. The largest group of respondents (36%) indicated that they “strongly agree” that the practice should be retained. Others respondents answered thus to preferring the *Confiteor* before communion: Agree (27%); Disagree (22%); and Strongly Disagree (2%). However, since more than half of all respondents who attend the Extraordinary Form did support the

retention of the Confiteor before communion, pastors who seek to introduce the Extraordinary Form into their parishes would be prudent to follow this custom.

14. During the readings at a Low Mass in the Extraordinary Form, I prefer that the readings be read in English (vernacular) only.

This item was included in the survey in order to determine persons' attitudes towards the practice of reading the Epistle and Gospel only in the vernacular at a Low Mass. This practice was put forward in *Summorum Pontificum* as an option. The general custom everywhere has been to read the vernacular lessons from the ambo after the Latin readings had been done at the altar.

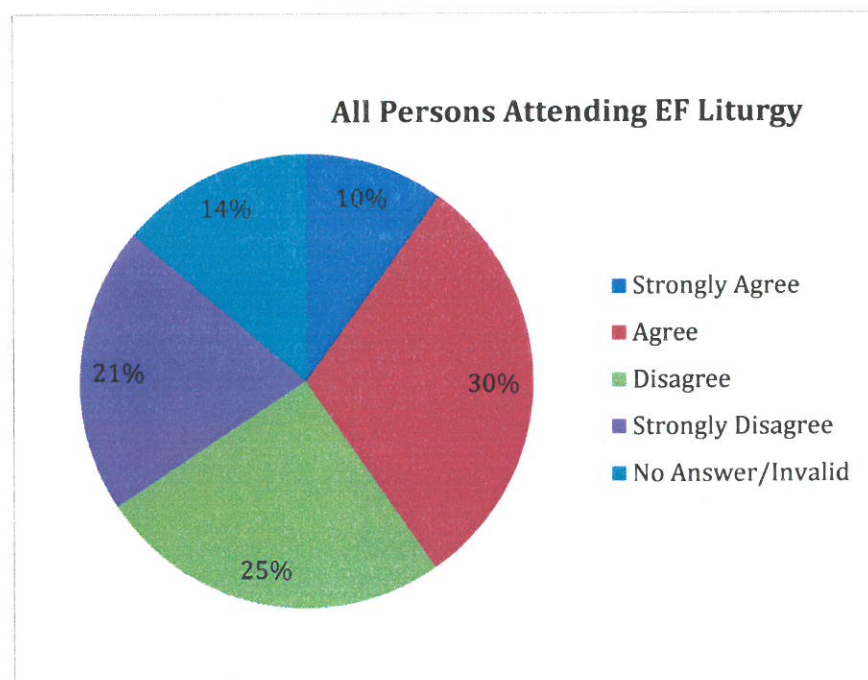


Figure 90. Persons Who Prefer Lectionary Readings in Vernacular Only at Low Masses.

As the data in *Figure 90* illustrates, respondents who attend the Extraordinary Form are divided over the practice of reading the Epistle and Gospel only in the vernacular at Low Mass. The largest group of respondents (30%) indicated that they

“Agree” that they prefer the lessons to be read only in the vernacular. Others respondents answered according to these preference categories: Disagree (25%); Strongly Disagree (21%); and Strongly Agree (10%). Since the respondents are very divided on this item, with 40% favoring the introduction of this practice and 46% opposed, pastors who seek to introduce the Extraordinary Form into their parishes would be prudent to follow the prevailing custom of repeating the vernacular lessons after they have been read in Latin.

15. The clergy of this parish is supportive of the Extraordinary Form.

This item was included in the survey in order to determine persons’ attitudes towards the clergy of each parish in regard to the Extraordinary Form liturgy. Each parish studied in this project will be presented separately.

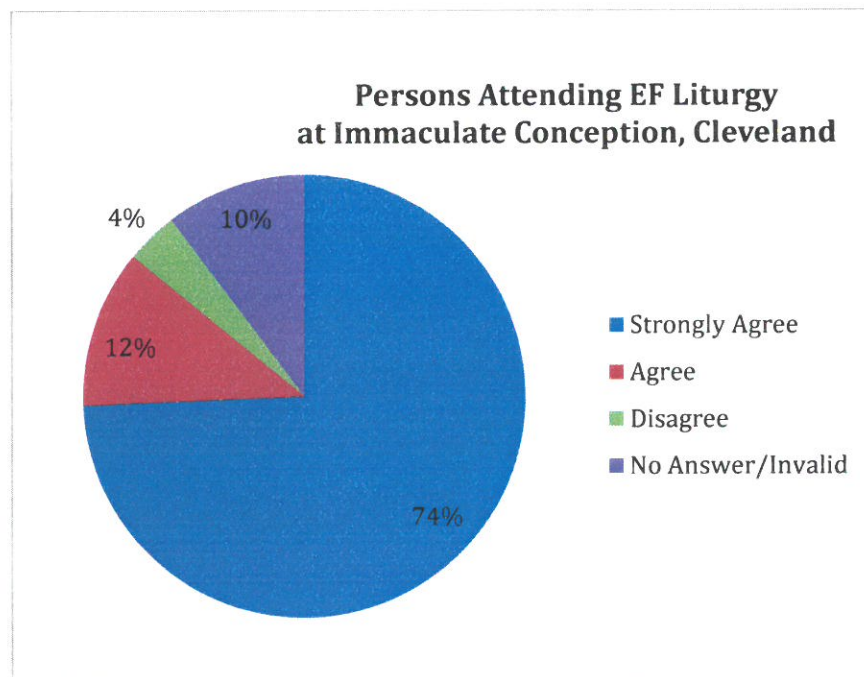


Figure 91. Persons Who Believe Parish Clergy at Immaculate Conception, Cleveland, to be Supportive of the Extraordinary Form.

As the data in *Figure 91* illustrates, respondents who attend the Extraordinary Form at Immaculate Conception, Cleveland, are in general agreement that the clergy of that parish are supportive of the Extraordinary Form. The largest group of respondents (74%) indicated that they “strongly agree” that the clergy are supportive. Others respondents answered according to these categories: Agree (12%) and Disagree (4%).

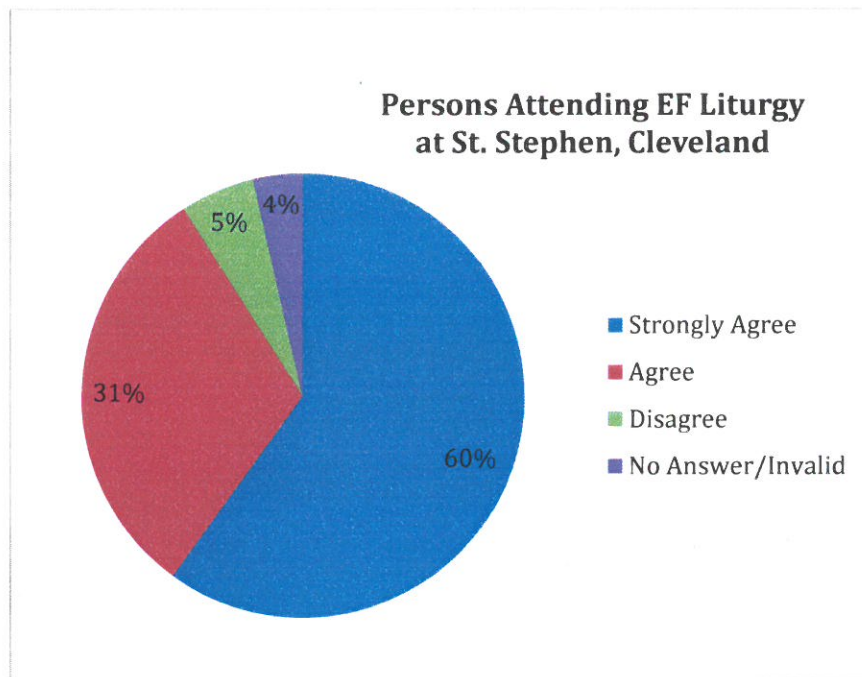


Figure 92. Persons Who Believe Parish Clergy at St. Stephen, Cleveland, to be Supportive of the Extraordinary Form.

As the data in *Figure 92* illustrates, respondents who attend the Extraordinary Form at St. Stephen, Cleveland, are in general agreement that the clergy of that parish are supportive of the Extraordinary Form. The largest group of respondents (60%) indicated that they “strongly agree” that the clergy are supportive. Others respondents answered according to these categories: Agree (31%) and Disagree (5%).

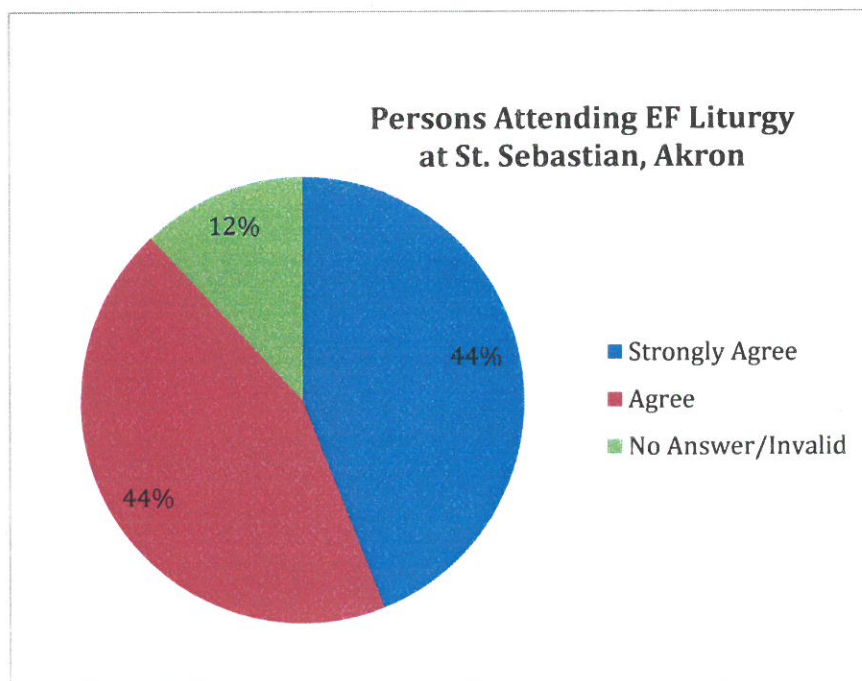


Figure 93. Persons Who Believe Parish Clergy at St. Sebastian, Akron, to be Supportive of the Extraordinary Form.

As the data in *Figure 93* illustrates, a super-majority of respondents who attend the Extraordinary Form at St. Sebastian, Akron, are in agreement that the clergy of that parish are supportive of the Extraordinary Form. Those who agree that the clergy are supportive, are equally divided between those who responded “strongly agree” (44%) and those who responded “agree” (44%). No respondents indicated that they believed the clergy not to be supportive of the Extraordinary Form liturgy.

16. The pastoral staff of this parish is supportive of the Extraordinary Form.

This item was included in the survey in order to determine persons’ attitudes towards the pastoral staff of each parish in regard to the Extraordinary Form liturgy. Each parish studied in this project will be presented separately.

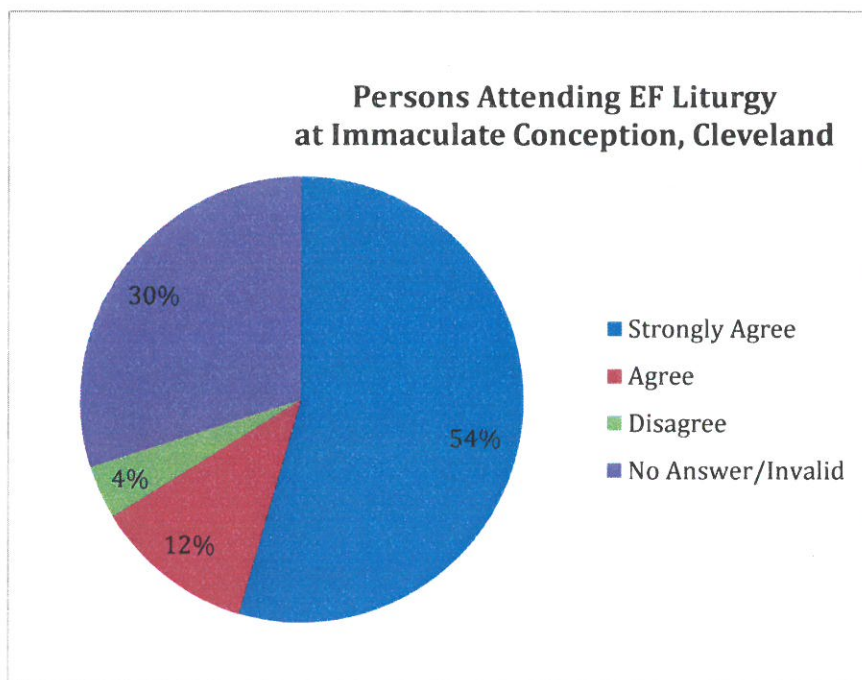


Figure 94. Persons Who Believe Parish Pastoral Staff at Immaculate Conception, Cleveland, to be Supportive of the Extraordinary Form.

As the data in *Figure 94* illustrates, respondents who attend the Extraordinary Form at Immaculate Conception, Cleveland, are in general agreement that the parish pastoral staff is supportive of the Extraordinary Form. The largest group of respondents (54%) indicated that they “strongly agree” that the clergy are supportive. Others respondents answered according to these categories: Agree (12%) and Disagree (4%).

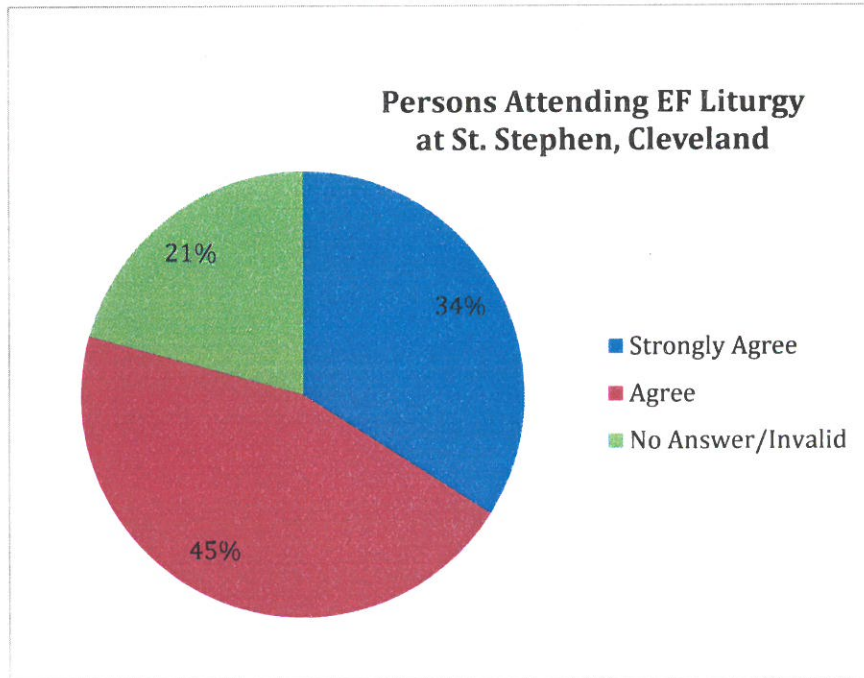


Figure 95. Persons Who Believe Parish Pastoral Staff at St. Stephen, Cleveland, to be Supportive of the Extraordinary Form.

As the data in *Figure 95* illustrates, respondents who attend the Extraordinary Form at St. Stephen, Cleveland, are in general agreement that the clergy of that parish are supportive of the Extraordinary Form. The largest group of respondents (45%) indicated that they “agree” that the clergy are supportive. Other respondents (31%) answered that they “strongly agree” that the pastoral staff is supportive of the Extraordinary Form liturgy.

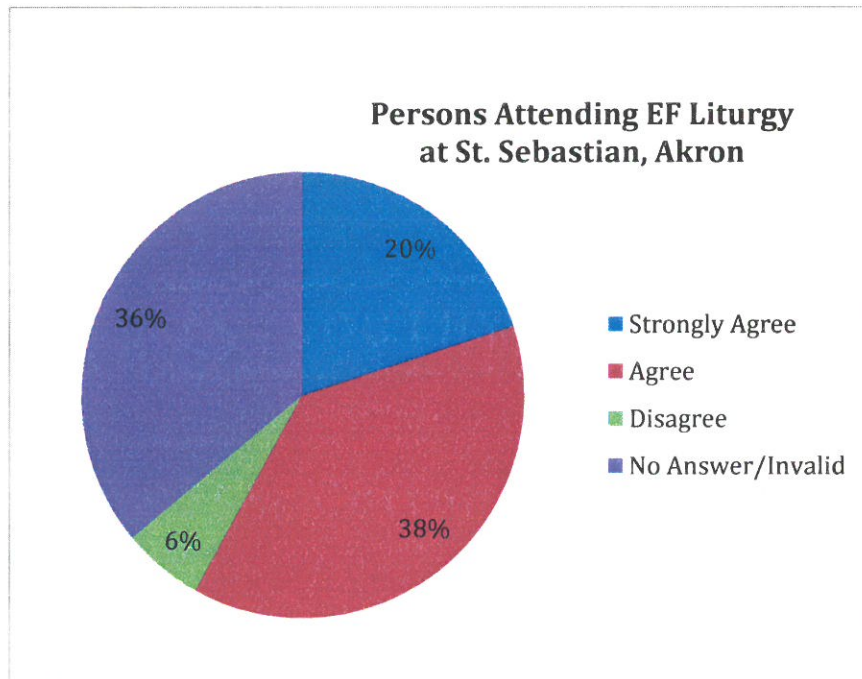


Figure 96. Persons Who Believe Parish Pastoral Staff at St. Sebastian, Akron, to be Supportive of the Extraordinary Form.

As the data in *Figure 96* illustrates, respondents who attend the Extraordinary Form at St. Sebastian, Akron, are in general agreement that the parish pastoral staff is supportive of the Extraordinary Form. The largest group of respondents (38%) indicated that they “agree” that the clergy are supportive. Others respondents answered according to these categories: Strongly Agree (20%) and Disagree (6%).

17. The Worship Office of the Diocese of Cleveland is supportive of the Extraordinary Form.

This item was included in the survey in order to determine persons’ attitudes towards the Worship Office of the Catholic Diocese of Cleveland in regard to the Extraordinary Form liturgy. Throughout the period that data was collected for this project as well as the period of writing, the Worship Office was without a director.

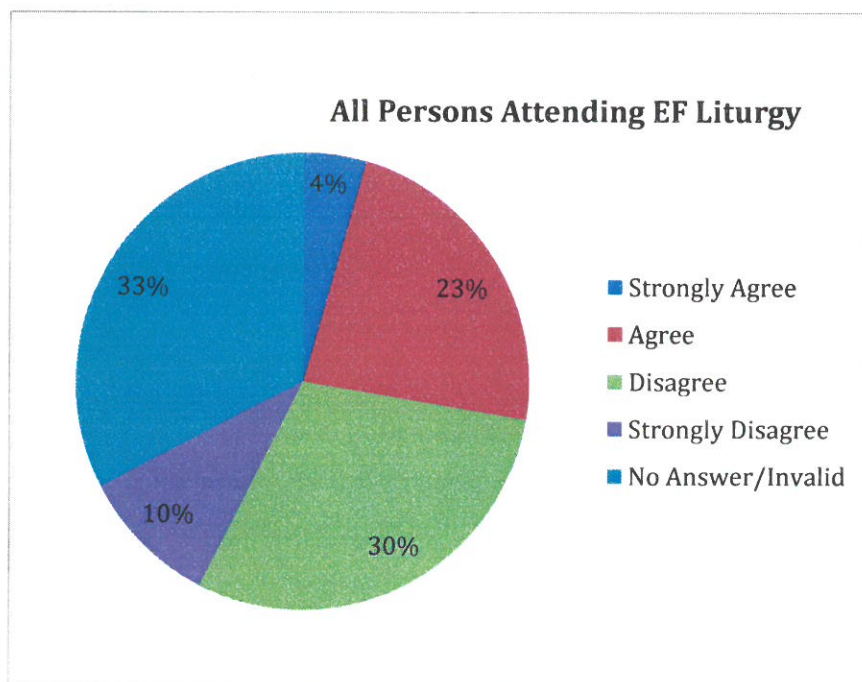


Figure 97. Persons Who Believe the Worship Office of the Catholic Diocese of Cleveland to be Supportive of the Extraordinary Form.

As the data in *Figure 97* illustrates, respondents who attend the Extraordinary Form are divided in their opinions regarding the support of the Worship Office of the Catholic Diocese of Cleveland for the Extraordinary Form. The largest group of respondents (30%) indicated that they “disagree” that the Worship Office is supportive. Others respondents answered according to these categories: Agree (23%); Strongly Disagree (10%); and Strongly Agree (4%).

18. The Bishop of the Diocese of Cleveland is supportive of the Extraordinary Form.

This item was included in the survey in order to determine persons’ attitudes towards the Bishop of Cleveland in regard to the Extraordinary Form liturgy. Bishop Richard G. Lennon was the Bishop of Cleveland throughout the period that data was collected for this project as well as the period of writing.

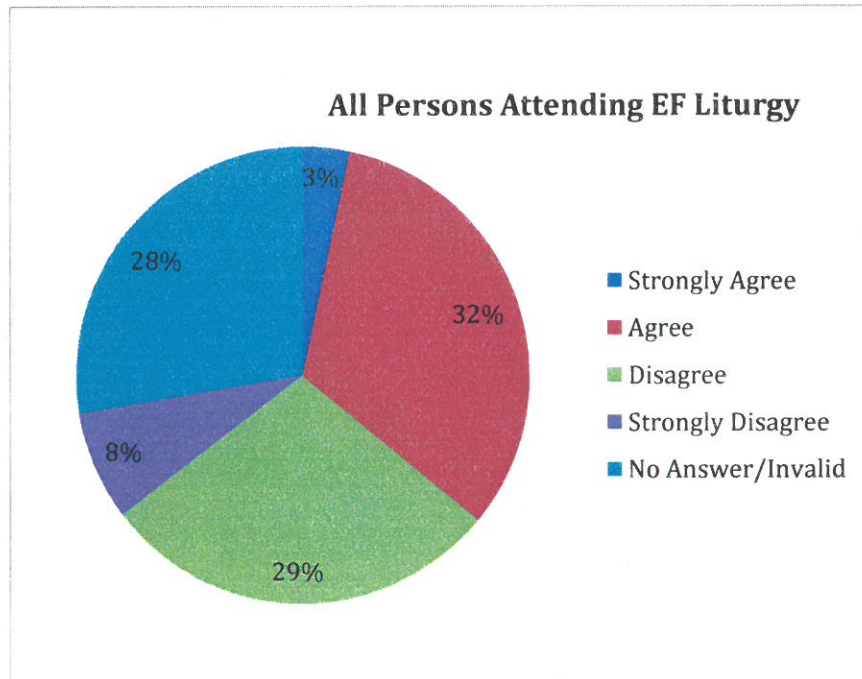


Figure 98. Persons Who Believe the Bishop of the Catholic Diocese of Cleveland to be Supportive of the Extraordinary Form

As the data in *Figure 98* illustrates, respondents who attend the Extraordinary Form are divided in their opinions regarding the support of the Bishop of Cleveland for the Extraordinary Form. The largest group of respondents (32%) indicated that they “Agree” that the Bishop is supportive. Others respondents answered according to these categories: Disagree (29%); Strongly Disagree (8%); and Strongly Agree (3%).

19. Have you received other Sacraments (Baptism, Penance, Confirmation, Matrimony, Anointing of the Sick) in the Extraordinary Form?

This item was included in the survey in order to determine persons’ past reception of sacraments according to the Extraordinary Form. No distinction was made between sacraments received prior to the introduction of new liturgical rites beginning in 1970 and the resumption of licit sacramental celebrations in the *usus antiquior* beginning in 1984.

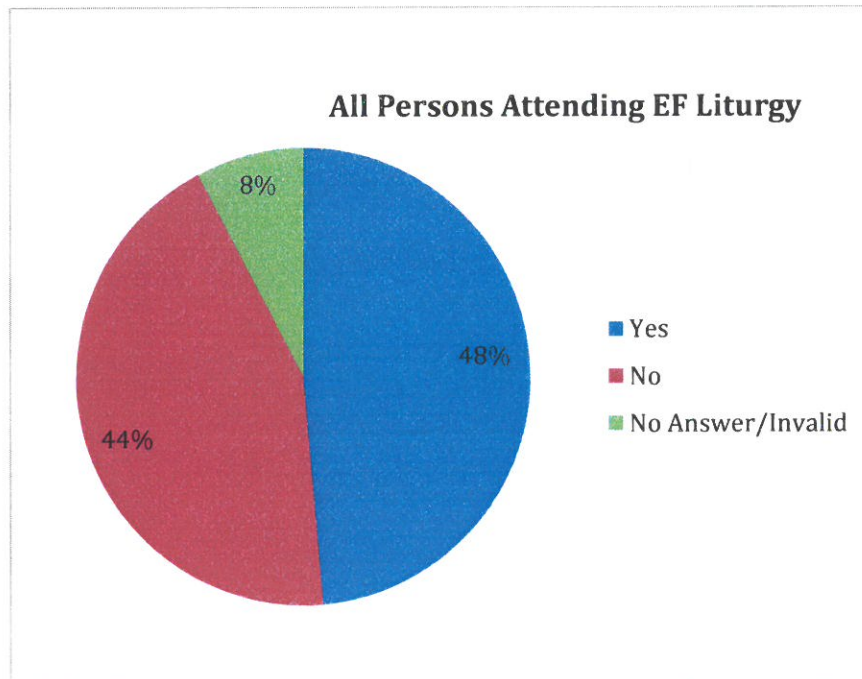


Figure 99. Persons Who Have Received Sacraments Other than Eucharist in the Extraordinary Form.

As the data in *Figure 99* illustrates, respondents who attend the Extraordinary Form are nearly evenly divided between persons who have received sacraments other than the Eucharist in the Extraordinary Form (48%) and those who have not (44%).

Analysis of Data from Pastor Surveys

This section will address data gathered from the pastor surveys distributed at all pastors in the Catholic Diocese of Cleveland. Surveys were emailed with a cover letter from Rev. Michael G. Woost, Assistant Professor of Liturgical-Sacramental Theology at St. Mary Seminary and Graduate School of Theology, explaining the purpose of the survey and inviting all pastors to participate. The email originated from the Secretariat of Clergy and Religious through the cooperation of Rev. Michael K. Gurnick, Vicar for Clergy and Religious. The surveys were returned via traditional post, email, or facsimile transmission.

The data is arranged in two ways. First, the basic responses are reported. Second, responses are presented according the year of ordination for the respondents. Each item presented in the survey is addressed individually.

1. *Aware that Roman Rite exists in Ordinary and Extraordinary Form.*

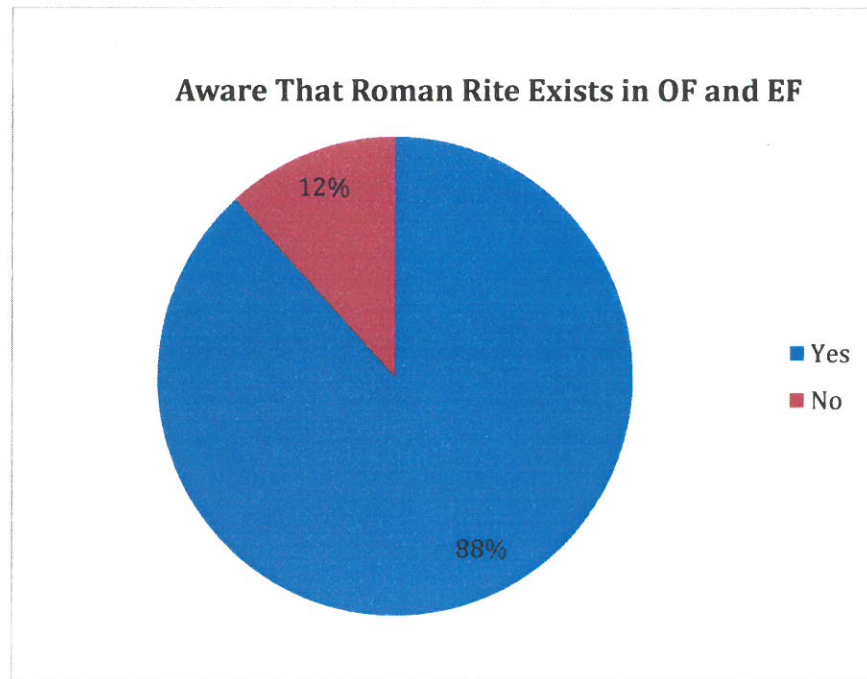


Figure 100. Percentage of Pastors Who Are Aware that the Roman Rite Exists in the Ordinary and Extraordinary Forms.

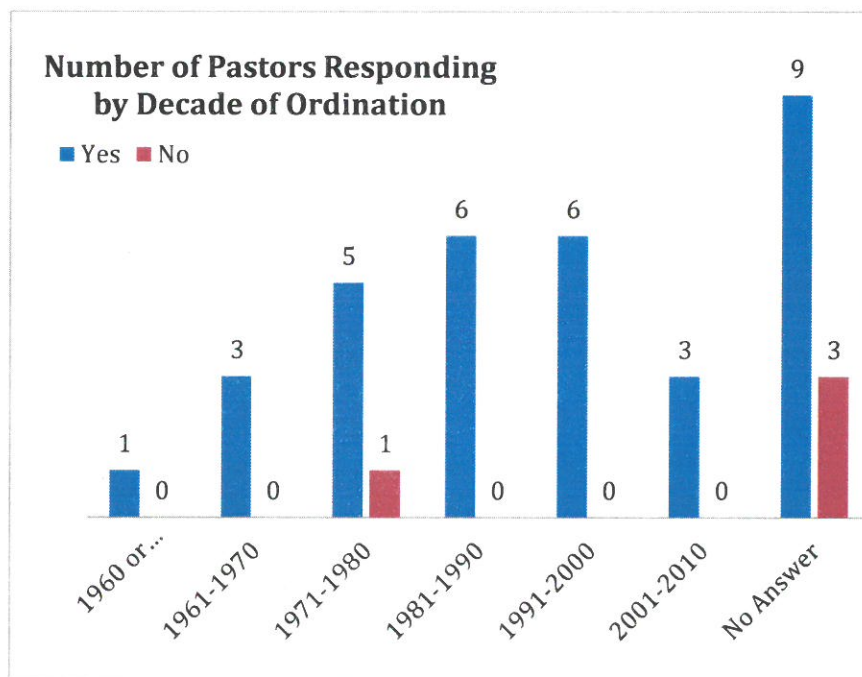


Figure 101. Pastors by Decade of Ordination Who Are Aware that the Roman Rite Exists in the Ordinary and Extraordinary Forms.

As the data in *Figure 100* illustrates, the majority of respondents (88%) were aware that the Roman Rite exists in two distinct Forms, the Ordinary and the Extraordinary. Twelve percent of respondents were unaware of this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 101* shows that respondents who were not aware of the two Forms of the Roman Rite were ordained in the decade 1971-1980 or did not report a year of ordination.

2. *Aware that Roman Catholic priests can celebrate liturgy in Ordinary or Extraordinary Form with no need of permissions.*

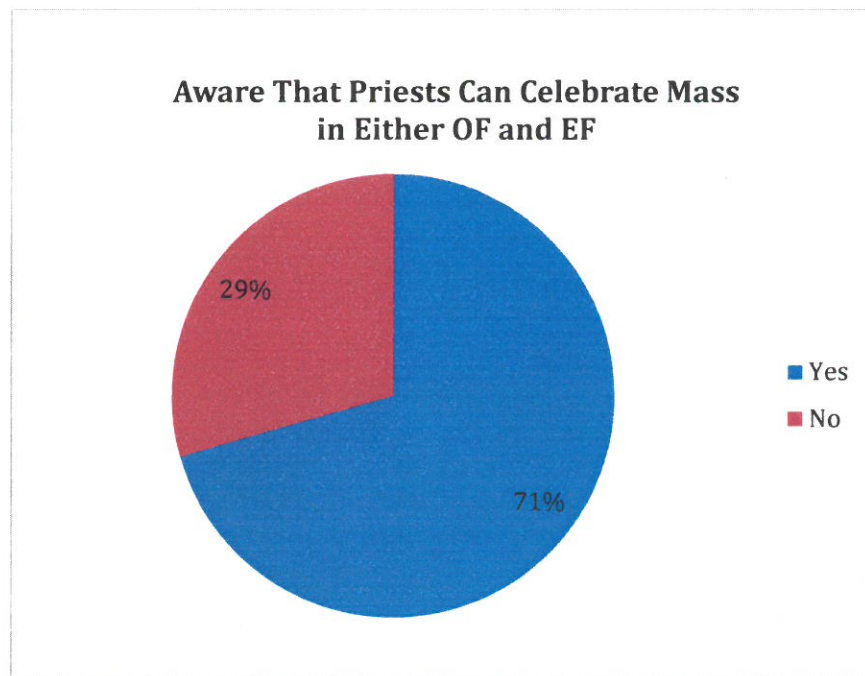


Figure 102. Percentage of Pastors Who Are Aware that Roman Catholic Priests May Celebrate Mass Privately in Either the Ordinary and Extraordinary Forms.

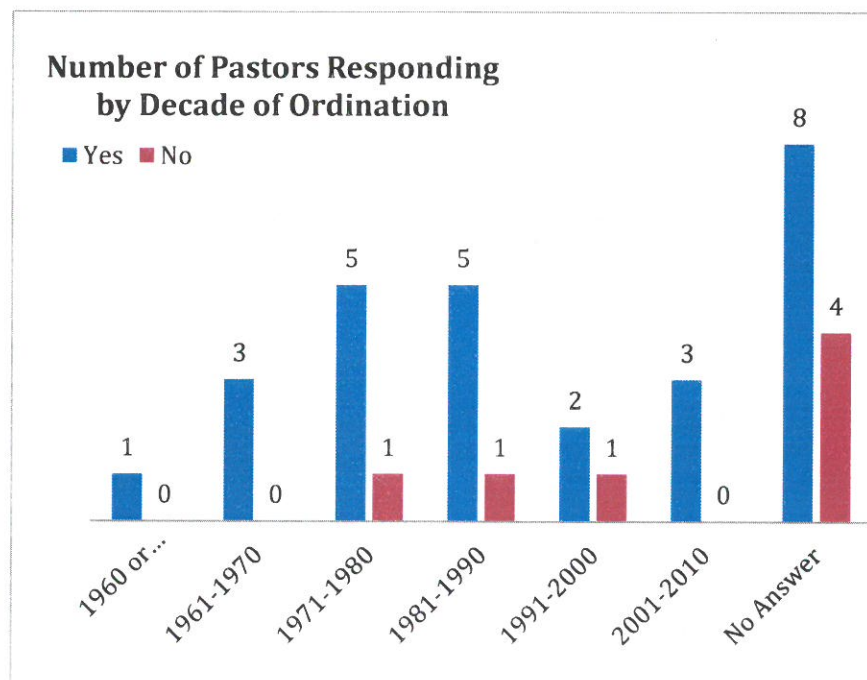


Figure 103. Pastors by Decade of Ordination Who Are Aware that Roman Catholic Priests May Celebrate Mass Privately in Either the Ordinary and Extraordinary Forms.

As the data in *Figure 102* illustrates, the majority of respondents (71%) were aware that priests of the Roman Rite may celebrate Mass privately according to the Ordinary or Extraordinary Forms without any prior approval from a bishop or religious superior. Twenty-nine percent of respondents were unaware of this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 103* shows that respondents who were not aware that Mass may be celebrated in either Form without prior permission are spread out over the decades 1971-1980, 1981-1990, and 2001-2010.

3. *Aware that Roman Catholic pastors are to willingly provide liturgy in the Extraordinary Form.*

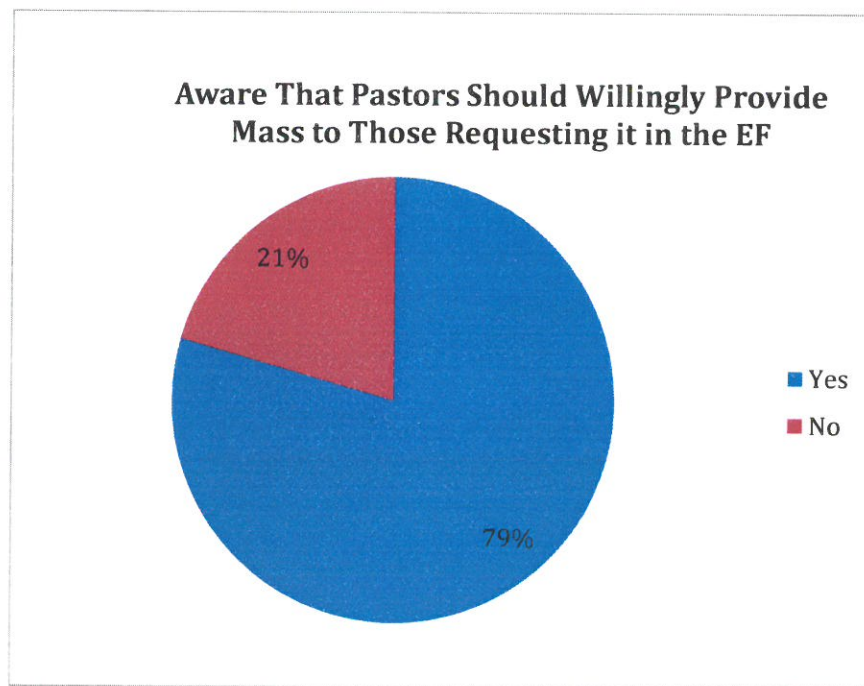


Figure 104. Percentage of Pastors Who Are Aware that Pastors Are to Willingly Provide Mass in the Extraordinary Form for Those Who Request This.

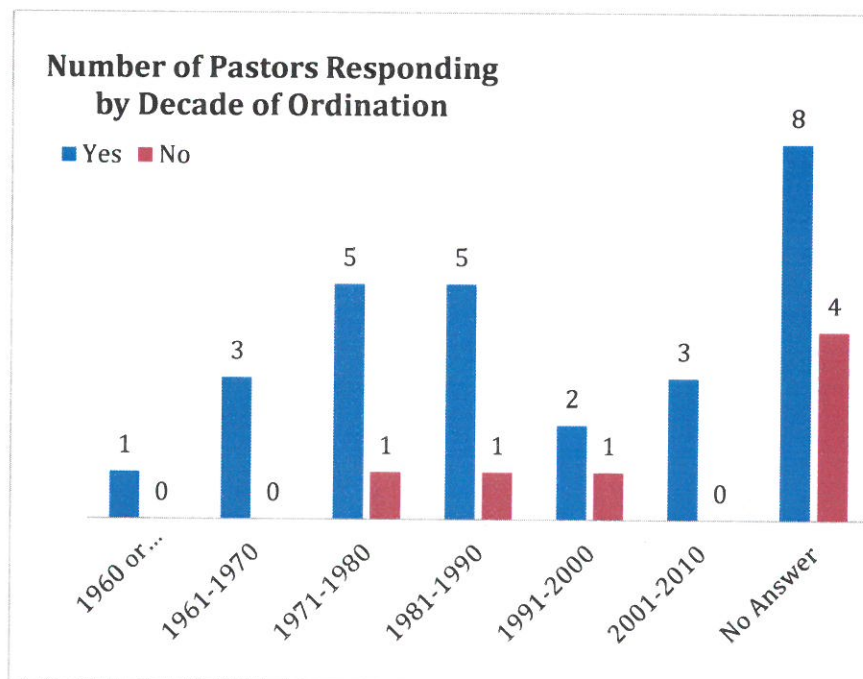


Figure 105. Pastors by Decade of Ordination Who Are Aware that Pastors Are to Willingly Provide Mass in the Extraordinary Form for Those Who Request This.

As the data in *Figure 104* illustrates, the majority of respondents (79%) were aware that pastors should willingly provide Mass for stable groups requesting liturgy in the Extraordinary Form. Twenty-one percent of respondents were unaware of this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 105* shows that respondents who were not aware that pastors should willingly provide liturgy in the Extraordinary Form to stable groups requesting it were evenly distributed over the decades 1971-1980, 1981-1990, and 1991-2000.

4. *Aware that pastor may provide Sacraments in the Extraordinary Form for those who request this.*

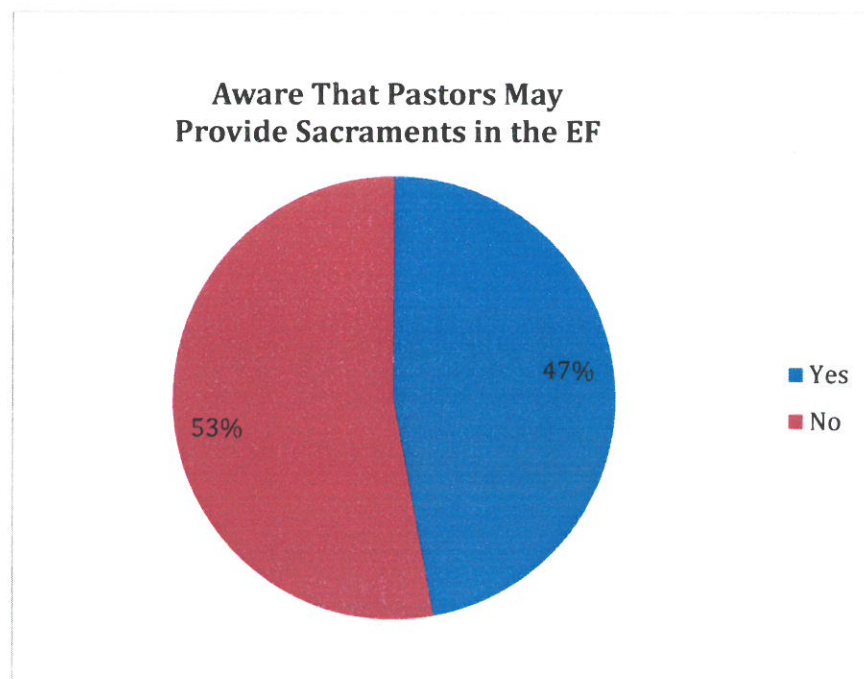


Figure 106. Percentage of Pastors Who Are Aware that Pastors May Provide Sacraments in the Extraordinary Form to Those Who Request This.

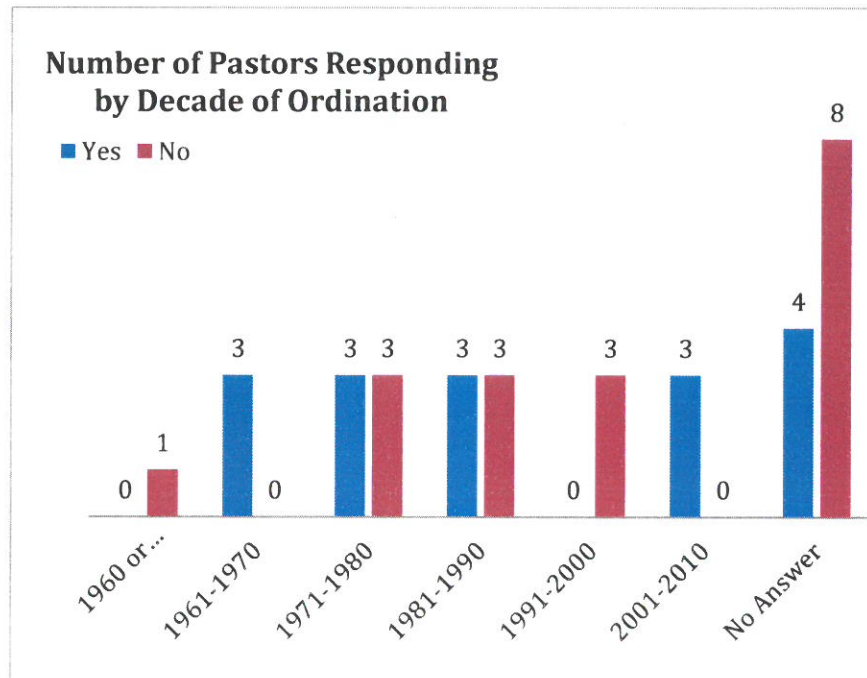


Figure 107. Pastors by Decade of Ordination Who Are Aware that Pastors May Provide Sacraments in the Extraordinary Form to Those Who Request This.

As the data in *Figure 106* illustrates, a slight majority of respondents (53%) were aware that pastors may provide other sacraments such as Baptism, Penance, Matrimony, and Anointing of the Sick to persons requesting these in the Extraordinary Form. Forty-seven percent of respondents were unaware of this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 107* shows that most respondents who were not aware that pastor should willingly provide liturgy in the Extraordinary Form to stable groups requesting it, were evenly distributed over the decades 1971-1980, 1981-1990, and 1991-2000. Among those who provided no year of ordination, those who were unaware of this outnumbered those aware two-to-one.

5. *Aware that those in major orders may use the 1962 Divine Office.*

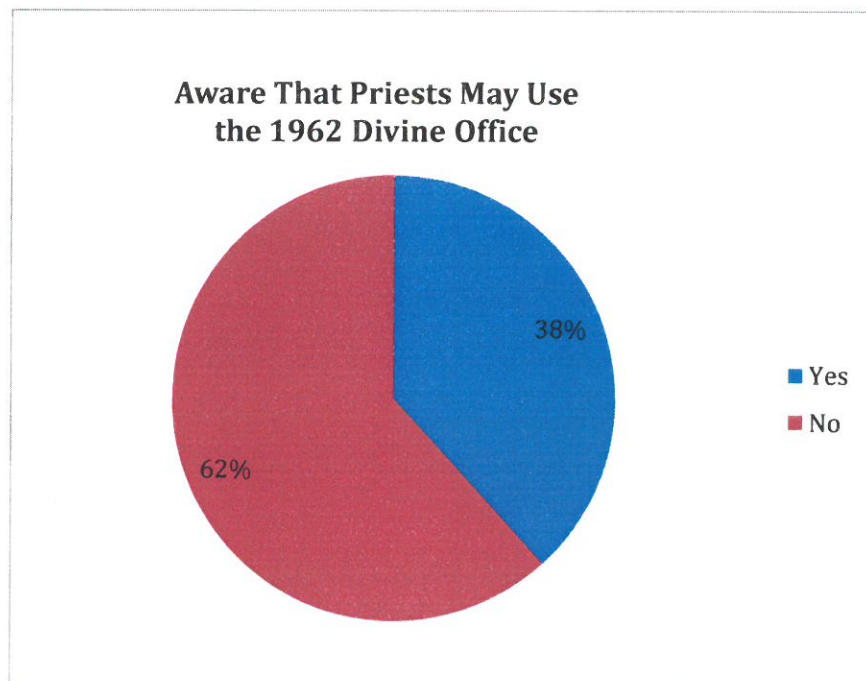


Figure 108. Percentage of Pastors Who Are Aware that Priests May Use the 1962 Divine Office for Praying the Liturgy of the Hours.

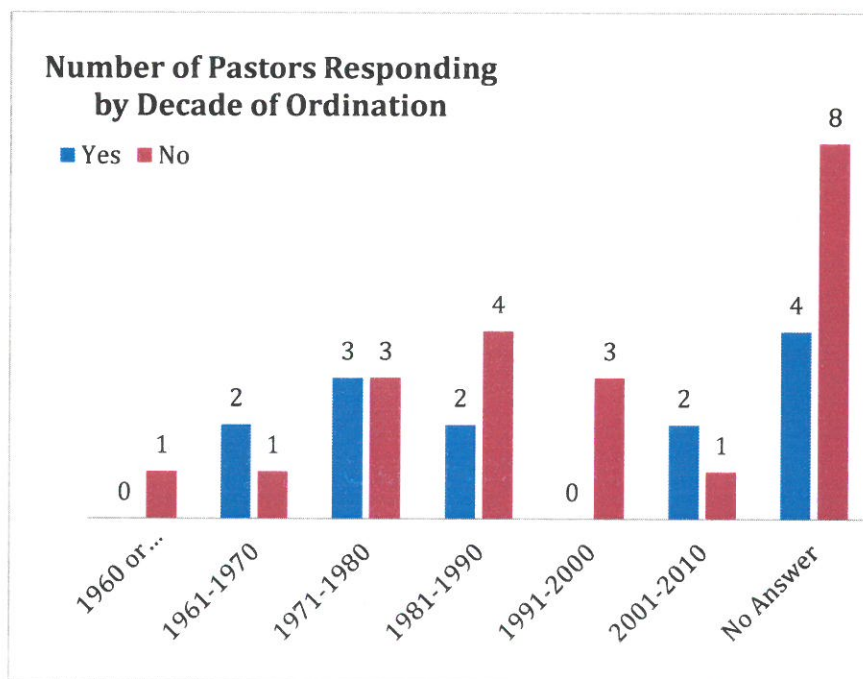


Figure 109. Pastors By Decade of Ordination Who Are Aware that Priests May Use the 1962 Divine Office for Praying the Liturgy of the Hours.

As the data in *Figure 108* illustrates, a majority of respondents (62%) were not aware that priests may freely make use of the 1962 Divine Office in the recitation of the Liturgy of the Hours. Thirty-eight percent of respondents were unaware of this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 109* shows that nearly half of all respondents who were aware that priest may use the 1962 Divine Office were ordained since 2001. Among those who provided no year of ordination, those who were unaware of this outnumbered those aware 2-to-1.

6. *Aware that ordinaries are to provide training in Extraordinary Form to priests and seminarians where pastoral need exists.*

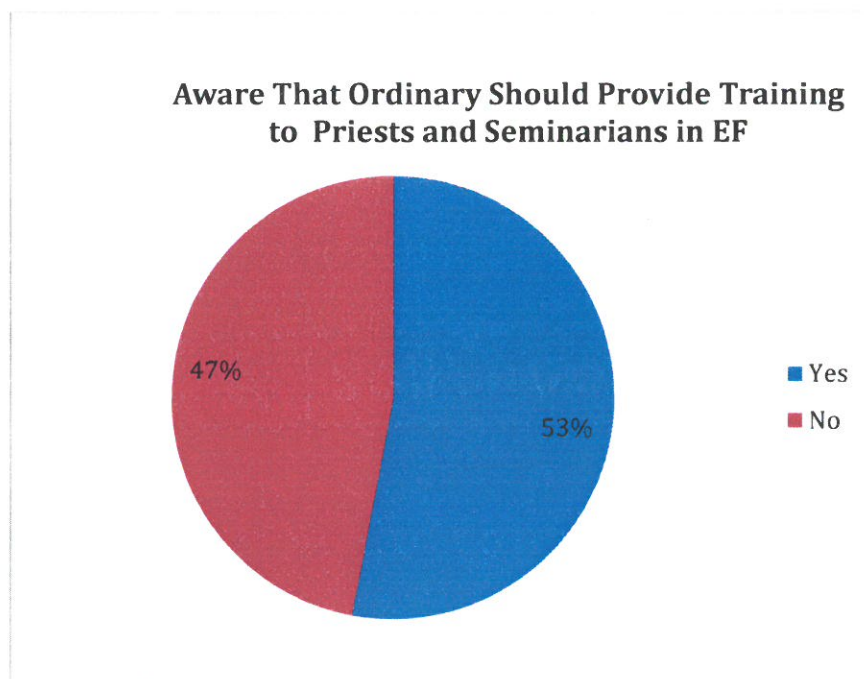


Figure 110. Percentage of Pastors Who Are Aware that Ordinaries Are to Provide Training in the Extraordinary Form to Priests and Seminarians Where Pastoral Need Exists.

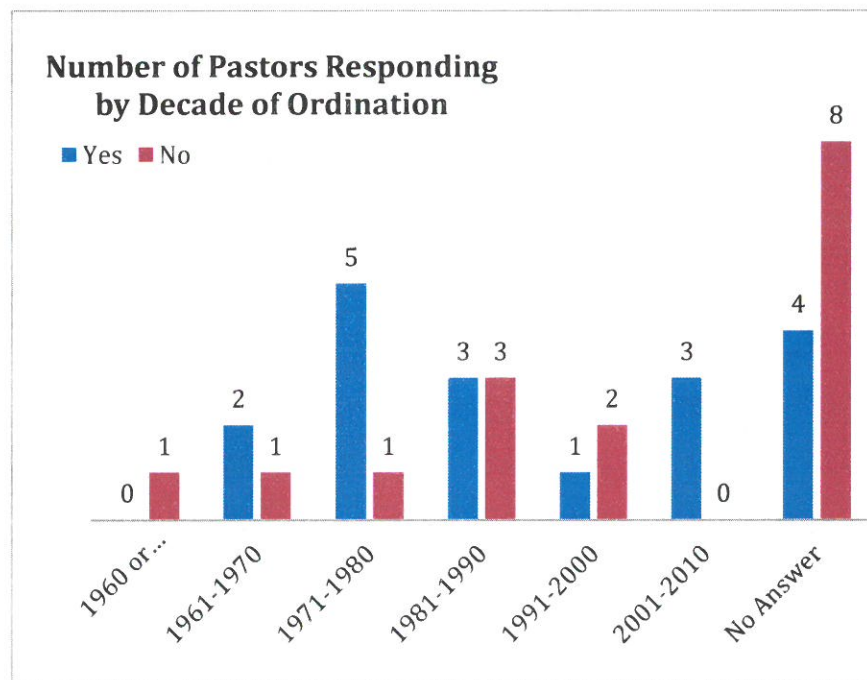


Figure 111. Pastors by Decade of Ordination Who Are Aware that Ordinaries Are to Provide Training in the Extraordinary Form to Priests and Seminarians Where Pastoral Need Exists.

As the data in *Figure 110* illustrates, a slight majority of respondents (53%) were aware that Ordinary of the diocese should provide training to priests and seminarians in the Extraordinary Form where pastoral need exists. Forty-seven percent of respondents were unaware of this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 111* shows that most respondents aware that the Ordinary of the diocese should provide training to priests and seminarians in the Extraordinary Form where pastoral need exists were ordained in the decades 1971-1980 (5), 1981-1990 (3), and 2001-2010 (3). Among those who provided no year of ordination, only 33% of respondents were aware of this.

7. *Has interest in celebrating Mass and Sacraments according to the Extraordinary Form.*

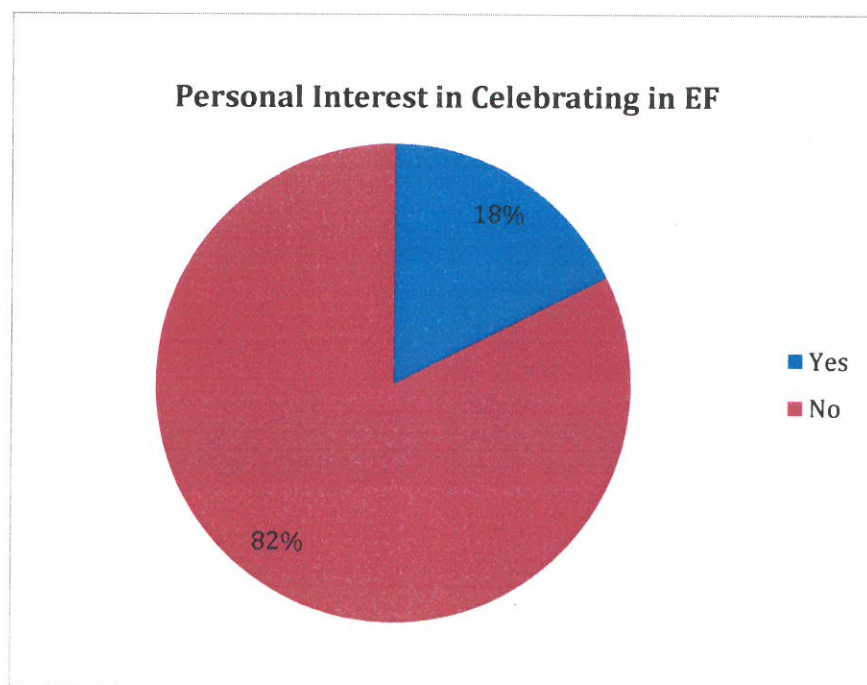


Figure 112. Percentage of Pastors Who Have Personal Interest in Celebrating Mass and Sacraments According to the Extraordinary Form.

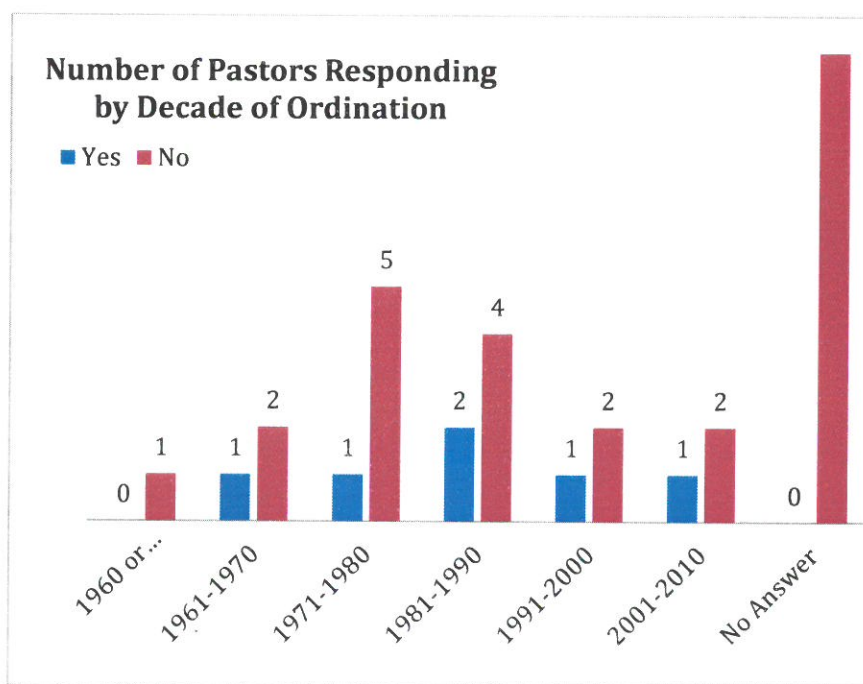


Figure 113. Pastors by Decade of Ordination Who Have Personal Interest in Celebrating Mass and Sacraments According to the Extraordinary Form.

As the data in *Figure 112* illustrates, a large majority of respondents (82%) do not have a personal interest in celebrating the Mass and sacraments in the Extraordinary Form. Eighteen percent of respondents indicated that they do have a personal interest in doing this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 113* shows that most respondents who do have an interest in celebrating the Mass and sacraments in the Extraordinary Form are evenly distributed across all decades.

8. *Interested in learning to celebrate the Mass and Sacraments according to the Extraordinary Form.*

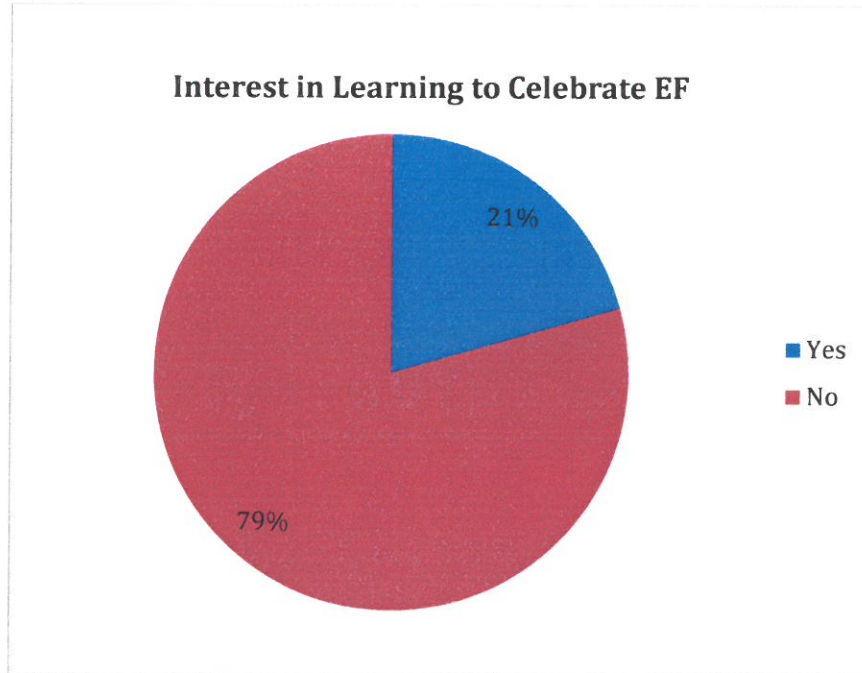


Figure 114. Percentage of Pastors Who Have Interest in Learning to Celebrate Mass and Sacraments According to the Extraordinary Form.

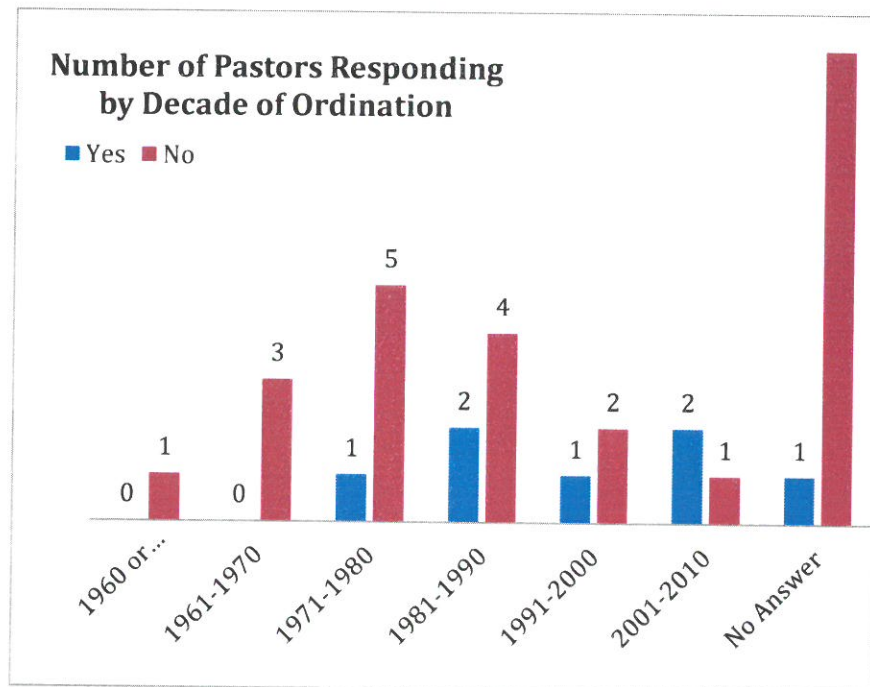


Figure 115. Pastors by Decade of Ordination Who Have Interest in Learning to Celebrate Mass and Sacraments According to the Extraordinary Form.

As the data in *Figure 114* illustrates, a large majority of respondents (79%) do not have a personal interest in learning how to celebrate the Mass and sacraments in the Extraordinary Form. Twenty-one percent of respondents indicated that they do have an interest in learning to do this.

When this is broken out according to year of ordination for the respondent, the data in *Figure 115* shows that most respondents who do have an interest in learning to celebrate the Mass and sacraments in the Extraordinary Form are evenly distributed across all decades.

9. *Is the physical layout of your parish worship space conducive to the Extraordinary Form?*

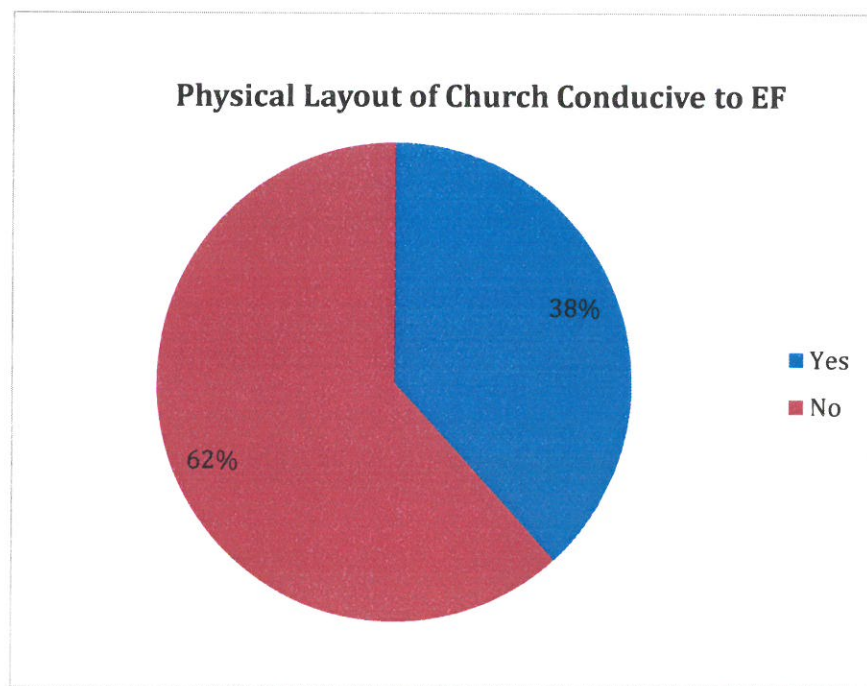


Figure 116. Percentage of Parishes with a Physical Layout Conducive to the Celebration of the Extraordinary Form.

As the data in *Figure 116* illustrates, a majority of respondents (62%) indicate that the worship spaces of their parish churches are not conducive to the celebration of the liturgy in the Extraordinary Form. Thirty-eight percent of respondents indicated that their churches could accommodate the Extraordinary Form liturgy.

Summary

The qualitative and quantitative studies of the parishes included in this project revealed both anticipated outcomes as well as unexpected discoveries. The overwhelming response to the surveys presented at each parish had provided far more data than the parameters of this study requires. Based upon both on-site observations and the results of the parish surveys, the following observations can be asserted regarding the implementation of *Summorum Pontificum* in the Diocese of Cleveland—

Immaculate Conception, Cleveland, and St. Stephen, Cleveland, both have significant parish populations attending the Extraordinary Form liturgy. With the former parish, they are the majority of persons regularly attending Mass. This is reflected by the fact that two of the four weekend liturgies are celebrated in the Extraordinary Form. With the latter parish, those attending the Extraordinary Form regularly are close in number to those who attend the Ordinary Form. At both parishes, percentages of persons who attend the Extraordinary Form are of such number that they have a noticeable influence on the pastoral life and activities of the parishes. This is especially true at St. Stephen, Cleveland. Neither parish exhibits a full unity between persons who attend the Extraordinary Form only and those who attend the Ordinary Form only. Yet a general sense of mutual tolerance and respect exists as both groups seek to foster Christian community at the respective parishes.

The population of persons who recurrently attend the Extraordinary Form liturgy at St. Sebastian, Akron, is only about 10% of all persons who regularly attend Mass at that parish. The pastoral staff makes a serious effort to include those who attend the Extraordinary Form as part of the parish community. Nevertheless, the small number

inhibits their influence on the pastoral life of the parish. Additionally, the small number of those who attend the Extraordinary Form liturgy creates a sense of insularity among them reinforced by the reality that many of these persons arrived at St. Sebastian from an Extraordinary Form community already existing at St. Mary, Akron, prior to its temporary closing. Additional reinforcement of this insularity arrives from small numbers of persons who are vocal partisans for either the Ordinary Form or the Extraordinary Form to the exclusion of the other. This mentality is resisted by the pastoral staff. Nevertheless, it does persist, leading to a kind of “ghettoization” of the Extraordinary Form at St. Sebastian, Akron. The pastoral staff will need to continue to emphasize the unity of parish and that both Forms belong to all parishioners. Overcoming this mentality that divides the parish into “us” and “them” is essential for ecclesial unity and fostering a spirit of reconciliation.

When observing the liturgies at each parish, one sees that engagement in full active participation in the liturgy is not uniform. Among persons who attend the Ordinary Form, a general surface participation exists—oral responses are made at Mass and persons stand, sit, and kneel at appropriate times. However, qualitative observation tends to suggest that much liturgical participation by persons who attend the Ordinary Form is more habitual reaction than reflective and intentional action outwardly expressing an interior dispositions and prayer. Full, active participation seems slightly better among persons who attend the Extraordinary Form. Although this population tends to exhibit a greater passivity, the continual use of hand missals as well as recollect demeanor suggests a great interior engagement with the liturgical prayer. However, pastoral staffs at all parishes need to encourage greater outward expression of interior participation, including,

encouraging oral responses at Low Mass as well as instructing when to stand, sit, kneel and bow, cross oneself, and strike one's breast. The pastoral staffs could also catechize regarding these items for the Ordinary Form as well!

Some enrichment of the liturgies was evident at all parishes included in this study. The degree of enrichment varied according to parish. Perhaps the greatest enrichment was evident at St. Sebastian, Akron, where the influence of reverent gestures as well as sumptuous vestments and liturgical items normally associated with the Extraordinary Form was clearly present in the celebration of the Ordinary Form liturgies. The musical influence of the Extraordinary Form was evidenced at all parishes. However, all parishes have much further liturgical reform to undertake in order to reflect the Benedictine Liturgical Renewal. None of the parishes yet employ the Benedictine altar arrangement or *ad orientem* worship exclusively. Only St. Stephen, Cleveland, made use of the Latin language in the celebration of the Ordinary Form—in the chant setting for the *Gloria* and *Credo*. Finally, little influence of the Ordinary Form upon the Extraordinary Form could be observed at any of the parishes. This influence is most needed in vocal, congregational responses and singing at Extraordinary Form Low Masses.

What kind of person is drawn to the Extraordinary Form? In general, the average person who is drawn to the celebration of the liturgy in the Extraordinary Form is a white male, 46-65 years old, who is employed full time earning between \$20,000 and \$49,000 annually. This person is married and self-identifies as very conservative in politics. This person tends to be a registered member of the parish at which the Extraordinary Form liturgy is celebrated. Nevertheless, because he lives a significant distance from that parish, he is not active in parish social life outside of Mass.

Finally, the surveys completed by the pastors show that most pastors—and possibly all priests in the Catholic Diocese of Cleveland—have not been given proper information regarding the current liturgical law of the Roman Catholic Church. The data suggests that they have a vague awareness that the Extraordinary Form Mass exists. However, the data also suggests that this understanding of its existence is more akin to the situation of the *usus antiquior* under the previous instruction *Quattuor abhinc annos* and the *motu proprio Ecclesia Dei*. Very few respondents were aware that:

- Priests are free to celebrate Mass privately in either the Ordinary or Extraordinary Forms.
- Priests are free to pray the Liturgy of the Hours in either the Ordinary or Extraordinary Forms.
- Pastors are to provide Mass willingly in the Extraordinary Form for a stably existing group that requests it.
- Pastors may celebrate other sacraments in the Extraordinary Form for those who request these.
- The ordinary is to provide training in the Extraordinary Form to seminarians and priests where pastoral need exists.

Much confusion seems to abound with regard to the Extraordinary Form as well as some hostility from a few respondents. For many respondents, the Extraordinary Form seems to be at best a marginal phenomenon for persons who have never reconciled with contemporary ecclesial practice and orientations. At worst, the Extraordinary Form is an aberration that should be ignored and forgotten. Overall, the data suggests that much work needs to be undertaken at the diocesan level to instruct the clergy on the Extraordinary Form and its place in the Church today.

Chapter 5: CONCLUSION AND FINAL REFLECTION

Conclusion

This project set out to study the implementation of Benedict XVI's Apostolic Letter *motu proprio data Summorum Pontificum* at several parishes in the Catholic Diocese of Cleveland. Based upon both qualitative and quantitative study of three parishes (Immaculate Conception, Cleveland; St. Stephen, Cleveland; and St. Sebastian, Akron), it was hoped to see if three hypotheses regarding the pastoral lives of these parishes would be validated. There three hypotheses were:

- Where *Summorum Pontificum* has been implemented in parishes of the Diocese of Cleveland, a general renewal of liturgical life is evidenced by a mutual enrichment of the Ordinary and Extraordinary Forms together.
- Where *Summorum Pontificum* has been implemented in parishes of the Diocese of Cleveland, its presence has encouraged mutual understanding between persons attached to the different forms of the Roman Rite. Further, has the presence of licit Masses in the Extraordinary Form facilitated the reconciliation of Catholics whose ecclesial communion had hitherto been impaired?
- An integrated, theologically-based pastoral plan for parochial implementation of *Summorum Pontificum* would improve its implementation in places where this has already occurred and contribute to a broader, more effective implementation in other parishes in the future.

In order to test these hypotheses, on-site observations were conducted at each parish to study their respective liturgies and the influences of these liturgies on the pastoral life at each parish. These on-site observations spanned two weekends at each parish. Further, surveys were administered to persons attending all Masses at each parish. These surveys sought to determine the general profile of persons who attend liturgy at the respective parishes, especially the profile of persons who attend the Extraordinary Form

liturgy. Further, these surveys intended to measure attitudes of persons at each parish with regard to the Extraordinary Form liturgy, as well as opinions related to the nature and purpose of the Eucharistic liturgy and customary practices related to the Extraordinary Form liturgy.

A key question involved in validating these hypotheses inquires whether or not the Extraordinary Form liturgy is being celebrated in the parishes included in this study according to the letter and spirit of *Summorum Pontificum* and *Universae Ecclesiae*, as well as the intention of Benedict XVI. Overall, this would appear to be so. The Extraordinary Form is being made available to Catholics who request this liturgical form. Further, sacraments are also being made available in the Extraordinary Form. One can say that the letter of the liturgical legislation regarding the Extraordinary Form is being fulfilled.

However, apart from liturgical legislation, it is Benedict's intention that mutual enrichment exist between the liturgical forms in order to foster a general liturgical renewal within the Church. Benedict holds this to be part of a broader reform of the contemporary Church and an extension of the New Evangelization. Both the qualitative observations and data gathered in quantitative sampling indicated that work is needed in the area of mutual enrichment. Aside from small groups of vocal critics who are opposed to either the Ordinary or Extraordinary Forms, the presence of both liturgical forms seems to be a positive influence on the faith life of the parishes involved in this project. Further, the introduction of the Extraordinary Form seems to be well-received by the respective parish communities. Some improvements in the celebration of the Ordinary

Form according to the vision of Benedict's liturgical theology seem present.

Nevertheless, active liturgical renewal seems still a goal to be achieved.

The three parishes studied in this project all showed varying signs of enrichment of the Ordinary Form liturgy by the Extraordinary Form, especially with regard to the *ars celebrandi* and artistic style of the Ordinary Form. However, each parish needs to pursue greater efforts of catechesis and modeling of liturgical actions and gestures in order to enrich the celebrations of the liturgies in the Extraordinary Form, especially with regard to full, conscious, active participation by the congregation. Further, more influence by the Extraordinary Form needs to be exercised on the Ordinary Form (e.g., *ad orientem* worship and the use of ornate vestments and vessels).

What kind of person is attracted to the Extraordinary Form? A general profile of such persons was set out at the conclusion of Chapter Four. Overall, those attracted to the Extraordinary Form, whether they attend that form exclusively or attend the Ordinary Form as well, tend to be Catholics serious about the practice of their Faith, seeking to sanctify themselves and build up the Body of Christ. People who attend the Extraordinary Form are a minority in the Church. Nevertheless, they are an important minority in light of decreasing figures in regular Mass attendance among contemporary Catholics.

The demand for the Extraordinary Form is not great. However, exposure to the Extraordinary Form among ordinary Catholics has not been great. As more Catholics are exposed to the Extraordinary Form, that form will seem less foreign and exotic. This exposure can come through direct participation in Extraordinary Form liturgies or through catechesis and the celebration of Ordinary Form liturgies clearly influenced by the Extraordinary Form.

One major problem affecting the implementation of *Summorum Pontificum* in the Diocese of Cleveland is the lack of responsiveness on the part of pastors to this new liturgical legislation. Many pastors seem to regard the Extraordinary Form as a peculiarity intended only for persons who belong to traditionalist groups with impaired ecclesial communion. Benedict's *motu proprio* seem to be viewed as an attempt to draw such persons back into full communion with the Church. The pastors do not seem to view the Extraordinary Form as a gift to the whole Church that is intended to assist in a new liturgical movement and revival. Further, many pastors seem to resist the Extraordinary Form as somehow obsolete and superseded by the liturgical rites promulgated by Paul VI. This is understandable in light of the theological formation most pastors would have received in seminaries during the decades immediately following Vatican II. A clear need for re-formation of clergy exists in this regard in order to expose them to current liturgical legislation and theology. This need is immediate since the law obliges pastors *willingly* to provide Mass in the Extraordinary Form for stably-existing groups that request this. The law does not *require* that other sacraments be provided. Nevertheless, the spirit of *Summorum Pontificum*, especially as reinforced by the instruction *Universae Ecclesiae*, would suggest that pastors readily provide sacraments in the Extraordinary Form as well. The explicit refusal of pastors—or any priests of the Latin Church *sui juris*—to provide Mass and sacraments in the Extraordinary Form on grounds that they prefer the Ordinary Form or reject the Extraordinary Form may present a serious pastoral failure. Such a position is parallel to priests belonging to illicit traditionalist communities who themselves categorically refuse the Ordinary Form.

Few pastors are prepared to celebrate liturgy in the Extraordinary Form. No formal training in the Extraordinary Form currently exists in the Diocese of Cleveland. Priests who have been recently trained to celebrate in this form have attended workshops outside the diocese sponsored by the Priestly Fraternity of St. Peter or the Canons Regular of St. John Cantius. These week-long training programs present the rudimentary elements needed for the celebration of the *usus antiquior*. Yet in no way do they substitute for sustained liturgical formation in the Extraordinary Form. Priests who attend these workshops need to follow-up with several weeks-to-months of private practice before offering a Low Mass publicly. And all this must be scheduled around the priests' already over-extended pastoral schedules!

Seminarians in formation at St. Mary Seminary face similar challenges as priests in receiving adequate training for the Extraordinary Form. Little room exists in seminarians' academic course loads to add courses in the Extraordinary Form. Even were courses in training for the Extraordinary Form offered as electives, the seminary would need to have instructors who themselves are already properly trained in the Extraordinary Form and possess the necessary academic credentials to teach at the graduate level.

How can this impasse be overcome? Bishop Robert Morlino of Madison, Wisconsin, has initiated steps in his diocese that could serve as a model to be imitated elsewhere. Morlino encourages all priests of the Madison Diocese to be competent in both liturgical forms. He encourages them to attend training workshops both inside and outside the diocese. Further, Morlino encourages celebrations of the Ordinary Form in ways that reflect the influence of the Extraordinary Form (e.g., celebrating *ad orientem* and singing the prayers of the Mass). In the context of the Cleveland Diocese, the

Worship Office could provide priests with the educational material needed to know and understand the current liturgical law of the Roman Catholic Church. Further, the Worship Office could invite priests from the Fraternity of St. Peter or Canons Regular of St. John Cantius into the diocese to present training workshops so that Cleveland clergy could learn the fundamental elements for celebrating Mass in the Extraordinary Form.

Another viable solution exists, namely, the canonical erection of a personal parish dedicated to the exclusive use of the Extraordinary Form as envisioned in article 10 of *Summorum Pontificum* and canons 515 and 518 of the *Code of Canon Law*. In this scenario, priests of the Priestly Fraternity of St. Peter or another congregation devoted to the celebration of the *usus antiquior* could be invited into the diocese to staff the parish. In this model, the needs of all persons attached to the older liturgical forms (e.g., Mass, sacraments, and pious devotions) could be satisfied, while the pastoral life of persons accustomed to the Ordinary Form would be undisturbed. Queen of the Holy Rosary Church located in Vienna, Ohio, in the Diocese of Youngstown, is an example of such a personal parish. The parish was established in 1997, among the first personal parishes in the world dedicated to the use of the older liturgical books.

For nearly forty years, the general understanding of the Ordinary Form was that it had superseded the *usus antiquior*, that the new liturgy not only replaced the old but was superior to the old. This assumption pervades nearly all liturgical theology taught and practiced in the decades immediately following Vatican II. It is an expression of the hermeneutic of rupture warned against by Benedict XVI. While expectedly evident among proponents of the liturgical books promulgated by Paul VI, this supersessionism is also operative among traditionalist Catholics who spurn the Ordinary Form, believing it

to have replaced the older form against their desires. Benedict's great contribution to liturgical theology is his recognition that the liturgical books of 1962 have never, in fact, been abrogated and always remained a legitimate expression of the Roman Rite. This reality demands a complete reappraisal of Catholic liturgical theology. No longer may the Ordinary Form be regarded as superior to the Extraordinary or its replacement. Rather the two forms need to be presented as complimentary expressions of the one Roman Rite, equal in dignity and theology. This re-education will require time. Both priests and laity of certain generations may resist this new presentation. Some may never accept it. Nevertheless, this new reality requires that corrections of previous misapprehensions be corrected.

What about pastors who are faced with requests from a stable group for liturgy in the Extraordinary Form or who wish to introduce this form into their parishes on their own initiative? The following pastoral guidelines are suggested:

- Make the parish aware of the intention to introduce the Extraordinary Form. Do not introduce the Extraordinary Form into the parish with limited announcement or preparation. Rather, create a timeline for that allows for a gradual introduction of the Extraordinary Form.
- Establish a foundation for the Extraordinary Form liturgy by introducing elements of classical worship into the Ordinary Form (e.g., *ad orientem* worship, use of Latin for the Ordinary prayers, use of chant and polyphony, and use of ornate vestments and vessels).
- Catechize parishioners at every step of implementation. Utilize homilies and parish bulletins to explain changes in the Ordinary Form and how these related the Extraordinary Form. During liturgical catechesis give ample attention to contentious areas (e.g., male-only servers, communion on the tongue while kneeling, covering of heads in church for women).
- Begin assembling early all the necessary vestments and liturgical items the celebration of the Extraordinary Form. The should include complete Low Mass vestment sets (chasuble, stole, maniple, burse, and chalice veil) in all

liturgical colors as well as altar cards, amices, albs, and cinctures. Mass servers will need cassocks and surplices.

- Use laity interested in and familiar with the Extraordinary Form to assist with serving Mass and training others to serve. Encourage the laity to take an active role in preparing for and, later, executing the introduction of the Extraordinary Form. Some laity are more knowledgeable about the Extraordinary Form than are clergy.
- Keep parish pastoral staff informed of plans and progress. Be especially attentive to parochial vicars and music directors. Parochial vicars represent extra help in offering the Extraordinary Form if they are willing to learn. Music directors will need special attention and training. Again laity interested in and familiar with the Extraordinary Form can assist the music director.
- Plan to introduce a Sung Mass before a Low Mass. The silent and passive atmosphere of a Low Mass can be culturally startling for people accustomed to the busy nature of the Ordinary Form. A Sung Mass can be more accessible for most people.
- Expect push-back from some elements in your parish. Many people have been formed in the same hermeneutic of rupture as have been priests. Like their clerical brethren, they understand the relationship between the Ordinary and Extraordinary Forms as one of supersession. Again, the importance of catechesis in the Extraordinary Form, as well as the Ordinary Form, must be emphasized. Those who vocalize opposition to the Extraordinary Form or changes to the Ordinary Form in the direction of classical liturgy require continual formational attention.
- Network with other priests celebrating the Extraordinary Form. Discuss pastoral challenges as well as rubrical questions with them. Call upon them to assist with the celebration of the Extraordinary Form in your absence.
- Take time to familiarize yourself with the history and background of persons and groups attached to the Extraordinary Form.
- Promote the goals of *Summorum Pontificum*, namely, reconciliation of those estranged from the Church because of their attachment to the *usus antiquior*, engender a liturgical renewal, and seek an interior reconciliation in the Church that overcomes any hermeneutic of rupture.

These are just basic guidelines for pastors to assist in the implementation of *Summorum Pontificum* in a parish setting. More can be said and needs to be said. Pastors already celebrating the Extraordinary Form could easily assist the diocesan Worship Office in creating a comprehensive pastoral plan for pastors seeking to implement *Summorum Pontificum* in the future. Such a plan could provide for training in Extraordinary Form as well as principles for its parish celebration. Above all, such a plan could help clarify the place of the Extraordinary Form in the Church for both clergy and laity who approach the Extraordinary Form from an improper hermeneutic of rupture.

The parishes of the Catholic Diocese of Cleveland that offer liturgical celebrations regularly in the Extraordinary Form represent a mere 2% of all parishes in the diocese. The population of the Cleveland Diocese is just over 710,000 persons. Of that population, approximately 192,000 attend Mass regularly each weekend. Catholics who attend the Extraordinary Form liturgy amount to .00094% of those Catholic who attend Mass regularly each weekend.

But the Church does not justify its pastoral mission by numbers. Our Lord left behind the ninety-nine sheep in order to search after the one that had strayed. The mission of the Church is the salvation of souls. Benedict saw fit to enact liturgical legislation in 2007 that would benefit a very miniscule number of Catholics, creating a mechanism that can facilitate their full communion with the Church while respecting their legitimate liturgical aspirations. Benedict repeated this pastoral solicitude in 2009 with the apostolic constitution *Anglicanorum Coetibus* through which the Church provides for the creation of personal ordinariates intended to facilitate full ecclesial communion for those of the

Anglican tradition. Again, those who have made use of the personal ordinariates in Britain, North America, and Australia have been numerically small.

However, the goal of *Summorum Pontificum* is not merely the reconciliation of Lefebvrists or other traditionalists groups estranged from the Church. Rather, the *motu proprio* is part of a larger program of Church renewal. As was stated earlier, then Cardinal Ratzinger observed that the crisis in the Church today is very much connected to the crisis in the liturgy. Ever cognizant of the ancient axiom “*lex orandi, lex credendi, lex vivendi*,” Benedict recognized that any renewal of the Christian life must arise from a renewal of the liturgical life of the Church—how one worships determines what one believes and, then, how one lives. In providing the Church with the Extraordinary Form, Benedict seeks to revitalize the public worship of the Church, to correct those deviations that have led to a liturgical crisis and, in turn, the crisis in the Church.

Summorum Pontificum is part of a greater plan of restoration and, as such, is intended for the whole Church. The celebration of the Extraordinary Form is not intended to be marginal in the Church. Rather, it is to be integral to Catholic public life. Through the Extraordinary Form, Roman Catholics reconnect with their ecclesial patrimony. Further, the celebration of the Ordinary Form is clarified and elevated in such a way that it reflects continuity with what came before. Experimentation and rupture give way to organic development and true reform. In this regard, the celebration of the Extraordinary Form must be frequent and ubiquitous. Otherwise, the Extraordinary Form risks becoming a marginal curiosity at best or a fringe aberration at worst. Further, its contribution to the renewal of the Church and to the New Evangelization would be neutralized.

Final Reflection

Looking back upon the development of this project, several aspects could have been improved to produce a better study. First, the survey administered to the congregations at the parishes included in this project could have been shortened and tightened. The data produced from the survey is too great and extends far beyond the needs of this study. Should anyone wish to continue this study, the data is available for their use. Second, and in light of a shorter survey, direct quotations from the comment sections of the surveys would be included in the analysis of the data. The volume of data included in the analysis section forced placement of all survey comments, those from both parishioner and pastor surveys, into *Appendices 10* and *11* respectively. Including quotes from these comments would have enlivened the analysis and presented a broader portrait of attitudes and opinions than the presentation of only quantitative data. Finally, a more manageable timeline would have produced a more polished project with better pastoral reflection. Again, this project is very suitable for further study. Perhaps such continued work could generate better and more refined reflection.

The initial intention of this project was to study the three parishes in order to arrive at some pastoral plan for other pastors to use who wish to introduce the Extraordinary Form into their parishes. As the project progressed, that goal faded to the back. A broad pastoral plan has been replaced by ten broad guidelines, suggestions to pastors introducing the Extraordinary Form. It has been suggested that the Worship Office in collaboration with pastors already celebrating the Extraordinary Form develop such a pastoral plan.

The goal of a pastoral plan was replaced by an analysis of the data at hand, especially developing the profile of the type of person who attends the Extraordinary Form, as well as such person's attitudes towards Eucharistic beliefs and piety in comparison with those of people who attend the Ordinary Form. The development of these profiles is incomplete because of the parameters and time constraints of the project. More analysis needs to be completed. The same can be said of the comparisons between persons who attend the different liturgical forms. General images have been sketched, but the complete portrait remains unfinished.

The Extraordinary Form is a part of the living reality in the contemporary Roman Catholic Church. The voyage from Vatican Council II to *Summorum Pontificum* was a rough passage. Many Catholics are still trying to make sense of what this gift from Benedict XVI means. Others would rather ignore it. Yet the place and purpose of *Summorum Pontificum* is best summarized by Bishop Marc Aillet of Bayonne, France:

The motu proprio *Summorum Pontificum*, then, certainly is a liturgical event. It does not aim to *reestablish* the old Missal—which has in any case never been abrogated and ought never to have been forbidden. But it is trying to invite pastors and faithful to take another look at the way they celebrate the liturgy according to the ordinary form of the Roman rite....¹

¹ Marc Aillet, *The Old Mass and the New: Explaining the Motu Proprio Summorum Pontificum of Pope Benedict XVI* (San Francisco: Ignatius Press, 2010), 91.

ANNOTATED BIBLIOGRAPHY

Aillet, Marc. *The Old Mass and the New: Explaining the Motu Proprio Summorum Pontificum of Pope Benedict XVI*. San Francisco: Ignatius Press, 2010.

Through *Summorum Pontificum* Benedict XVI seeks to promote the organic development of the liturgy and Church teaching. Although the immediate subject of the *motu proprio* is the use of the Tridentine liturgy, it has a far wider aim being an invitation to revisit the spirit of the Liturgical Movement and renew how the post-conciliar liturgy is celebrated.

Barreiro-Carámbula, Ignacio. "A Comment on the Instruction *Universae Ecclesiae*," The Society of St. Hugh of Cluny, <http://sthughofcluny.org/2011/12/conference-on-summorum-pontificum-iv-a-comment-on-the-instruction-universae-ecclesiae-by-msgr-ignacio-barreiro-carambula-i.html>

Through *Universae ecclesiae*, the CDW clarifies the new universal law promulgated by Benedict XVI through *Summorum Pontificum*, giving a new regulatory framework for the use of the classical Roman liturgy. It has the objective of providing guaranties and assures to all the faithful that request it, the use of the classical Roman liturgy and, as a consequence it promotes ecclesial unity. *Universae ecclesiae* fortifies and consolidates the doctrine of the *motu proprio*.

Benedict XVI. "Letter of His Holiness Benedict XVI to the Bishops on the Occasion of the Publication of the Apostolic Letter '*motu proprio data*' *Summorum Pontificum* on the Use of the Roman Liturgy Prior to the Reform of 1970." The Holy See. http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi_en.html (accessed March 28, 2013).

The Roman Rite can be identified by two liturgical expressions: the Ordinary Form and the Extraordinary Form. The 1962 *Missal* was never abrogated and a number of people remained attached to this liturgical expression after the promulgation of the renewed liturgical books. *Summorum Pontificum* is a response to the legitimate aspirations of these persons as well as a means of providing clearer juridical regulation of the 1962 liturgical books. Additionally, the *motu proprio* seeks to accomplish and interior reconciliation in the heart of the Church.

. Apostolic Letter in the Form of '*motu proprio*' "*Summorum Pontificum*." United States Conference of Catholic Bishops. <http://www.usccb.org/prayer-and-worship/the-mass/extraordinary-form/upload/VISEnglishSummPont.pdf> (accessed March 28, 2013).

Because no small numbers of faithful have remained attached to the classical expression of the Roman liturgy and because the Roman Pontiff enjoys universal governance over the liturgical expressions of the Roman Rite, the 1962 liturgical books are recognized as equal expressions of the one Roman Rite alongside the renewed liturgical books promulgated by Paul VI. These two usages exist as equal expressions of the one Roman Rite. The provisions of “Quattuor abhinc annos” and “Ecclesia Dei” are substituted with new legal provisions.

. “Encyclical Letter *Deus Caritas Est* of the Supreme Pontiff Benedict Xvi to the Bishops Priests and Deacons Men and Women Religious and All the Lay Faithful On Christian Love.” The Holy See.
http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (accessed March 28, 2013).

Expresses Benedict’s connection between charity and the Eucharist, especially in regard to love of God and neighbor as well as social justice.

. “Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* of the Holy Father Benedict XVI to the Bishops, Clergy, Consecrated Persons and the Lay Faithful On the Eucharist as the Source and Summit of the Church’s Life and Mission.” The Holy See.
http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html (accessed March 28, 2013).

Since the early Church, the liturgy in its varied forms has richly celebrated the Eucharist, which is the source and summit of the Church’s life and mission. The changes brought about by Vatican II are appreciated and the abuses following it are recognized, but they do not overshadow the benefits of the renewal. The changes of Vatican II are to be understood within the overall unity of the historical development of the rite itself, without the introduction of artificial discontinuities.

Bux, Nicola. *Benedict XVI’s Reform: The Liturgy between Innovation and Tradition*. San Francisco: Ignatius Press, 2012

The promulgation of *Summorum Pontificum* by Benedict XVI should in no way be viewed as a retreat from the letter and spirit of *Sacrosanctum Concilium*. Rather, Vatican II calls for a liturgical reform rooted in renewal and tradition, understood as continuity with the historically received forms yet innovative so as to draw out greater awareness of the sacred in mystery. Benedict’s rehabilitation of the *usus antiquior* needs to be situated within his broader program of a new liturgical movement that seeks to retrieve Roman Catholic liturgy from aberrations connected to an overly anthropocentric notion of worship, reorienting

worship towards its proper end, namely, the encounter where God binds man to Himself in personal relationship through the sacrifice of His divine Son.

. “Theological Foundations of the Liturgy” *The Genius of the Roman Rite: Historical, Theological, and Pastoral Perspectives on Catholic Liturgy*. Edited by Uwe Michael Lang. (Chicago: Liturgical Training Publications, 2010), pp 119-142

An improper application of the renewal called for by Vatican II in liturgy has led a blurring of the universal nature and sobriety of the Roman liturgy. The idea that the Council was a complete innovation, breaking with past liturgical theology and practice, has resulted in the polarization of two legitimate and complimentary positions: sensitivity to liturgical tradition and sensitivity to contemporary needs. Following points put forward by Ratzinger in *Spirit of the Liturgy*, the Church needs to recapture elements of the Roman liturgical tradition in order to move forward with an effective reform-of-the-reform for the good of the Church.

Cekada, Anthony, trans. *The Ottaviani Intervention: Short Critical Study of the New Order of Mass*. Rockford, IL: TAN Books and Publishers, 1992.

Presents important intervention by curial cardinals against the revised liturgical books proposed for promulgation under Paul VI. Accuses Novus Ordo Eucharistic liturgy of deviating from the doctrine of the Mass set forth by the Council of Trent. The intervention did result in the rewriting of article seven of the General Instruction for the first edition of the revised *Roman Missal*.

Conrad, Sven. “Renewal of the Liturgy in the Spirit of Tradition: Perspectives with a View towards the Liturgical Development of the West.” (*Antiphon* 14.1, 2010)

Relying heavily under the analysis of Anton Baumstark that holds liturgy to have developed from multiplicity to unity arising from resolved tension among the multiple forms, Conrad argues that authentic liturgical development is a slow process in which new elements emerge, exist alongside other elements, and eventually supplant or merge with the earlier elements. This process occurs over centuries punctuated by periods of novelty, consolidation, and enrichment of liturgical forms. The Tridentine reform, especially as represented by the centralization process initiated by Pius V, arrested the organic development of the Roman liturgy. Although the Liturgical Movement of the 20th century rekindled interest in the development and enrichment of the Roman liturgy, the misapplication of the reforms called forth by Vatican II resulted in a rupture in liturgical development. Central to the problem of the post-conciliar liturgical reform was the subordination of established rites to theological premises—and inversion of the *lex orandi, lex credendi*.

Cuneo, Michael W. *The Smoke of Satan: Conservative and Traditionalist Dissent in Contemporary American Catholicism*. Baltimore: The Johns Hopkins University Press, 1999.

The work offers an overview of various conservative and traditionalist groups active in the United States during the 1980s and 1990s. Provides good history of key persons and issues involved in “conservative” American Catholicism.

Davies, Michael. *Apologia Pro Marcel Lefebvre Part I: 1905-1976*. Dickinson, TX: The Angelus Press, 1979.

Davies offers a strong defense of Archbishop Lefebvre’s position and work during the 1970s. The book Provides excellent historical material and documentation.

_____. *Liturgical Time Bombs in Vatican 2: Destruction of the Faith through Changes in Catholic Worship*. Rockford, IL: TAN Books and Publishers, 2009.

Davies argues that certain passages in *Sacrosanctum Concilium* were composed in an ambiguous way so as to afford both a conservative and revolutionary interpretation. Davies claims that the revolutionary interpretation was exploited after Vatican Council II in order to create a new liturgy for the Roman Catholic Church.

_____. “The Missal of 1962: A Rock of Stability,” *The Latin Mass Magazine*. (Spring 2001)

Davies argues the importance of the *usus antiquior* for the Latin Church as the fruit of organic development and the heart of western Christian culture. Written prior to the promulgation of *Summorum Pontificum*, Davies supports the restoration of the classical liturgical forms to the daily life of Roman Catholics. While not rejecting the *Novus Ordo* as invalid or illegitimate, nevertheless Davies points out serious developmental problems in the reformed rites, drawing parallels between the post-conciliar liturgical reform and the reform carried out in the Church of England during the sixteenth century under Thomas Cranmer.

_____. *Pope John's Council*. Dickinson, TX: Angelus Press, 1981.

Polemical description of Vatican Council II from a traditionalist perspective. Much attention is given to the development of the schema on the liturgy, as well as the final document promulgated as *Sacrosanctum Concilium*.

_____. *Pope Paul's New Mass*. Dickinson, TX: Angelus Press, 1980.

Polemical description of the *Novus Ordo Missae* from a traditionalist perspective. Much attention is given to the development of the liturgy renewal by the Concilium in the years immediately following Vatican Council II, as well as the final liturgy promulgated by Paul VI in 1969.

Dinges, William. "Roman Catholic Traditionalism." In *Fundamentalisms Observed*, edited by Martin E. Marty and R. Scott Abbleby, 66-101. Chicago, IL: The University of Chicago Press, 1991.

The work offers an overview of various traditionalist groups active in the United States and Europe following Vatican Council II. Provides good history of key persons and issues involved in Catholic traditionalism.

Dobszay, László. *The Restoration and Organic Development of the Roman Rite*. New York: T&T Clark International, 2010.

Dobszay presents a lively and vigorous text based around the idea of the actual liturgical sense of the Roman Rite—meaning a respect for its integrity as an historical tradition that found multiform expression across Europe and also across at least 1600 years, combined with a sympathy for the fact that the rite is still a living entity with a long future ahead of it. Dobszay provides an introduction to the whole meaning of liturgical study and the liturgical sense, scholarly insight, and practical understanding. The text is divided into two sections – an introductory section giving background and history and a rationale for the second section which, segment by segment, examines the current state of the Roman Rite and makes constructive proposals for its development.

Elliot, Peter J. "The Glory of the Liturgy: Pope Benedict's Vision." Lecture, *The Te Deum* Institute of Sacred Liturgy, Tulsa, OK, March 11, 2011.

The liturgical vision of Benedict XVI invites Catholics to see the glory of Christ the Priest and Victim in the liturgical action. Where this has become obscured in contemporary liturgy, fault can be laid upon an illegitimate discontinuity. According to Benedict, legitimate liturgical development is always organic and in continuity with past forms. Worship is meant to focus upon God, to give him glory. Anything else is improper worship.

Finigan, Timothy "Mutual Enrichment in Theory and Practice." *Usus Antiquior* 2, no. 1 (January 2011): 61-68.

<http://www.ingentaconnect.com/content/maney/usu/2011/00000002/00000001/art00004> (accessed March 28, 2013).

The use of traditional elements in the newer form of Mass can be seen as part of that continuity and organic growth that Pope Benedict refers to in the letter accompanying *Summorum Pontificum*. It is important to note that the use of such elements is not the exercise of personal whim on the part of the celebrating priest but the use of ceremonies and prayers that have been a part of ecclesial life for centuries.

Flannery, Austin O.P., ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. Northport, NY: Costello Publishing, 1996.

Collection of documents from Vatican Council II and the post-conciliar period up to the time of publication. Includes the Apostolic Constitution *Missale Romanum*, as well as the instruction from the CDW.

Shaw, Joseph, ed. *The FIUV Position Papers on the 1962 Missal*. Raleigh, NC: Lulu, 2012.

Collection of position papers on the meaning and celebration of the Extraordinary Form liturgy published by the International Federation *Una Voce*, including essays on male-only altar servers, the manner of receiving Holy Communion, liturgical orientation, and the Latin language.

Frequently Asked Questions On Sacred Music Richmond, VA: Church Music Association of America, No Date.

Booklet containing FAQs on sacred music pertinent to both the Ordinary Form and Extraordinary Form liturgies. Quotes from *Sacrosanctum Concilium* (1963) and *Musica Sacra* (1967), explaining the centrality, special suitability, and esteemed place of chant and polyphony in the western liturgical tradition. Especially helpful for priests seeking to bring music of Ordinary Form into conformity with *mente ecclesiae* and musical demands of the Extraordinary Form.

Gamber, Klaus. *The Reform of the Roman Liturgy: Its Problems and Background*. Reissue ed. San Juan Capistrano: Una Voce Press & The Foundation for Catholic Reform, 1993.

Gamber's critical assessment of the post-conciliar liturgical reform examines two distinct issues of the renewed liturgy. First, he assesses the general reform of the liturgy conducted in the 1960s. He argues the centrality of organic development to

authentic liturgical renewal and finds the post-conciliar reform to be wanting in this regard. Gamber is clear and unequivocal: a large mistake was made with regard to the liturgy, and this mistake must be corrected. Second, Gamber argues at length the historical and theological importance of celebrating liturgy *ad orientem*.

Hemming, Laurence Paul. "The Liturgy and Theology." In *The Genius of the Roman Rite: Historical, Theological, and Pastoral Perspectives On Catholic Liturgy*, edited by Uwe Michael Lang, 235-50. Chicago, IL: Liturgical Training Publications, 2010.

Liturgy is the work of the becoming-intelligible of God. Contrary to common belief, liturgy does not need to be immediately accessible and intelligible to all. Liturgy is the means of intelligibility for the unseen God. It is the sacred instrument by which God comes to be known. The liturgy is above all else oriented around the Body of Christ. All sacred actions are drawn from and return to the altar. Liturgy is even more fundamental to Christianity than are the scriptures because liturgy is where the Word of God is uttered Who is the proper subject of liturgy.

_____. "Responses to Critics: The Questions." *Usus Antiquior* 2, no. 1 (January 2011): 1-12.

<http://www.ingentaconnect.com/content/maney/usu/2011/00000002/00000001/art00001> (accessed March 28, 2013).

Benedict XVI's motif of "hermeneutic of continuity" illustrates the extent to which the entire Catholic tradition is at stake in the debate concerning the purpose, shape, and future of the Roman liturgy. This debate, liturgical theology, and the contemporary discernment of the Roman liturgy all need to keep the sense of truth as a whole that Catholic worship makes manifest. Discussion needs to start in the texts which means in understanding the rubrics, gestures, prayers, music, architecture, and art so that the entire range of liturgical experience is grasped and allowed full signification.

_____. *Worship as a Revelation: The Past, Present and Future of Catholic Liturgy*. New York: Burns & Oates, 2008.

Hemming presents a direct challenge to numerous assumptions of the twentieth-century Liturgical Movement, assumptions that were carried over into the reform of the *Roman Missal* following the Second Vatican Council. Hemming's central argument is that liturgy is the locus of revelation in the Church and, as such, ought to form the foundation of all theology. Hemming is a philosopher before all else, and his arguments are rooted in a Christian phenomenology. His erudition challenges contemporary theologians and liturgists to re-assess their assumptions about the relationship between theology and liturgy as well as the very nature of liturgy itself.

Hitchcock, Helen Hull. "Benedict XVI and the Reform of the Reform." In *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International Liturgy Conference*, 70-87. Dublin: Four Courts Press, 2010.

According to Benedict XVI, a restoration of the liturgy is at the heart of a restoration of the Church. It is through the Eucharist that we may be opened to God's love. Beauty and solemnity is the way that liturgy is celebrated—through expressions of music, gestures, visual arts, and words—is profoundly important in order that the Church may at least approach an understanding of the gift of Christ. We must see that whatever impedes the transmission of truth, beauty, and divine love must be removed or reformed for the good of the Church.

Hitchcock, James. *Recovery of the Sacred: Reforming the Reformed Liturgy*. San Francisco: Ignatius Press, 1995.

Hitchcock argues for a restoration of Catholic worship through a concise and readable presentation for the nature and value of liturgy and drama in worship. He reveals how the tendency toward a desacralized liturgy has had negative consequences for both Church and society. The poverty of contemporary, "relevant" services is considered in a restrained but clearly critical manner.

John XXIII. *Apostolic Constitution Veterum Sapientia*. Glenview, IL: Coalition in Support of Ecclesia Dei, 2001.

Booklet containing the instruction of Bl. John XXIII on the promotion of the Latin language for persons studying the sacred sciences and preparing for ordination. Lays out the value of Latin for the Church and western culture. Identifies universal nature of the language.

Kocik, Thomas. "The End of Orientation." New Liturgical Movement.
<http://www.newliturgicalmovement.org/2011/02/end-of-orientation.html>
(accessed March 28, 2013).

A common liturgical orientation of priest and people toward a transcendent reference point would seem to comport well with the fact that it is not Christ but the Father who is the terminal in man's relation to the Trinity: the Father is the "end" of liturgical orientation.

Lang, Uwe Michael. "The Crisis of Sacred Art and the Sources for Its Renewal." In *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International*

Liturgy Conference, edited by Neil J. Roy and Janet E. Rutherford, 98-115. Dublin: Four Courts Press, 2010.

Now seems to be a propitious time for a renewed engagement of the Church in the artistic world. A renewal of sacred art depends wholly upon a renewal of sacred liturgy. Artistic expressions that appear in museum merely as monuments to the past find in the liturgy a fresh and timeless presentation. In sacred art form and function are truly united with beauty. Like liturgy, art cannot be simply the product of man but must be recognized as a gift from God.

_____. *Turning Towards the Lord: Orientation in Liturgical Prayer*. San Francisco: Ignatius Press, 2009

The celebration of liturgy *versus populum* in the proper sense began in the late Middle Ages and early Renaissance, when the ancient Christian principle of praying towards the East was no longer understood and began to fade away. This deviation was unique to the Latin West. The idea that the priest should face the people in liturgy only gained currency during the Catholic Enlightenment of the eighteenth century. Liturgy *versus populum* obscures the laetific and mystical nature of liturgy, resulting in a flattening out of liturgical theology. Wide consensus agrees that those parts of the liturgy which constitute a dialogue between the priest and congregation, e.g., the Liturgy of the Word, can and should be celebrated face-to-face. However, in order to renew the Church's mystical understanding of the Eucharistic liturgy, those parts that constitute an address by the priest to God the Father should be restored to an *ad orientem* position.

Mallerai, Bernard Tissier de. *Marcel Lefebvre: the Biography*. Kansas City, MO: Angelus Press, 2004.

This definitive biography of Archbishop Lefebvre surveys the prelate's life from his youth in France during the First World War through his death in Switzerland as a world leader of Catholic traditionalism. Lefebvre's work as a missionary priest and, later, as a bishop in colonial French Africa is included. Much detail is given to Lefebvre's involvement at Vatican Council II, especially his leadership in the *Coetus International Patrum*. Finally, a meticulous account is presented of Lefebvre's place in the history of the Society of St. Pius X.

McGavin, Paul A. "Brackets and Footnotes: A Way Toward Mutual Enrichment." *Antiphon* 14, no. 3 (2010): 273-84.
<http://www.liturgy society.org/JOURNAL/Volume14/14.3McGavin.pdf> (accessed March 28, 2013).

The disruptions following the 1970 *Missal* have made it necessary to bridge the gap between the ordinary and extraordinary forms of liturgy. Benedict XVI calls for mutual enrichment between the ordinary and extraordinary form liturgies.

Contrary to the doubts and criticisms those traditionalists who see such mutual enrichment to be impossible, adjustments conforming to the precepts of Sacrosanctum Concilium are possible without causing major disruption to the *usus antiquior*. Some of those adjustments occurred in the 1965 *Missal*. Greater flexibility in the celebration of the extraordinary form would help bridge the gap, settle disruptions, and promote enrichment in both directions.

Murphy, Joseph. *Christ, Our Joy: the Theological Vision of Pope Benedict XVI*. San Francisco: Ignatius Press, 2008.

At the heart of Benedict XVI's theology is the person of Jesus Christ who is the incarnate expression of supernatural joy. As Benedict constantly emphasizes, the joy presupposes goodness, love, and truth. It arises from the divine love that is absolutely true and unfailing. This joy shared by Christians is the Father's gift to every human person. The Gospel of Joy, as an expression of the Trinity, gives meaning to human life because it shows that mankind is loved by the one Love that can never fail.

_____. "Joseph Ratzinger and the Liturgy: A Theological Approach." In *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International Liturgy Conference*, edited by Neil J. Roy and Janet E. Rutherford, 132-155. Dublin: Four Courts Press, 2010.

Benedict's liturgical vision is focused upon a renewal that recaptures expressions and understandings that have faded from Christian consciousness in recent decades. For genuine renewal to occur the merely horizontal focus of much contemporary liturgical celebration needs to be overcome and a strong vertical dimension restored. Prayer, contemplation, silence, adoration, and thanksgiving are required for more intense participation in the liturgy and its authentic renewal. At the center of such renewal must be the concept of organic development in which renewed forms arise clearly out of the liturgical tradition, using a hermeneutic of continuity rather than rupture as the judge.

Nichols, Aidan. *Looking at the Liturgy: A Critical View of its Contemporary Form*. San Francisco: Ignatius Press, 1996.

Nichols argues that the liturgy, both in its official reform following the Council, and in the way it is celebrated at the local level, is seriously deficient and in urgent need of remedy. This argument is based on three assumptions. The first is historical: that those who brought about the Second Vatican Council's commitment to the "liturgical renewal", and those who subsequently worked to give that commitment concrete form did not pay sufficient attention to certain ambiguities in the history of the liturgical movement. The most significant ambiguity, Nichols argues, was that the origins of the liturgical movement lie in the eighteenth century Enlightenment. Liturgical reforms called for by those

under the influence of the Enlightenment were “imperfect” according to Nichols, as they tended to “horizontalize” the liturgy, rendering it first and foremost didactic and edificatory, at the expense of the worship and adoration of God. Nichols’ second assumption is based on anthropology and sociology. He draws from a number of experts from these disciplines to demonstrate that liturgists managed to promote a program of modernity just at the point when the contemporary world transformed into post-modernism. The third foundation of Nichols’ argument is cultural. Nichols decries the secularization and desacralization of preaching, liturgical language, translations of Sacred Scripture and other liturgical texts, chants, hymns and songs, iconography and architecture, ministerial posture and gestures, etc. A good deal of attention is devoted to the late twentieth-century fashion of celebrating the Eucharist facing the people (*versus populum*). Scholars now accept that Christian antiquity only tolerated facing the people as an exception to the norm of all facing east, which remains the posture for the celebration of the Eucharistic Prayer of the Mass. The Second Vatican Council did not change this, and, Nichols reminds us, the Holy See has acknowledged the historical priority of facing east in the Roman rite as recently as 1993.

Ratzinger, Joseph. *Feast of Faith: Approaches to a Theology of Liturgy*. (San Francisco: Ignatius Press, 1986)

Because contemporary man is immersed in a culture separated from and even antagonistic towards Christianity, he is alienated from relationship with God most perfectly expressed in proper worship, a condition that threatens the dignity of mankind. Concern for proper worship is, therefore, a central concern for man himself. By rediscovering our liturgical heritage and appropriating to our times that which is timeless in that heritage, a proper worship can re-emerge for the good of man as man and in relationship with God.

_____. *God and the World: Believing and Living in Our Time*. San Francisco, CA: Ignatius Press, 2002.

An interview with Ratzinger conducted by Peter Seewald. This book is a follow-up to Seewald’s other interview book with Ratzinger, *Salt of the Earth*. Provides insightful anecdotes from Ratzinger regarding his thoughts on liturgy.

_____. *Introduction to Christianity*. San Francisco: Ignatius Press, 1990.

Ratzinger’s first major work written during the immediate post-conciliar period. Ratzinger’s exposition of the *Apostle’s Creed* provides a superior interpretation of the foundations of the Christian Faith. His profound treatment of basic Christian truths includes insights on the centrality and meaning of liturgy.

_____. *Milestones: Memoirs, 1927-1977*. San Francisco: Ignatius Press, 1998.

Ratzinger discusses his life from youth through the immediate post-conciliar era. He includes insights on liturgy and its place in the Church.

_____. *The Spirit of the Liturgy*. (San Francisco: Ignatius Press, 2000) (224 pp)

Correctly-ordered worship in which one stands in right relationship with God is essential for the right kind of human existence in the world. Worship gives to mankind a share in heaven's mode of existence. Worship is not something that mankind "makes", rather is a response to God revealing Himself and how He is to be worshipped. Liturgy is fundamentally ecclesial and covenantal. How one worships, including place, time, posture, language, and artistic expressions, is central to proper liturgy.

_____. "The Theology of the Liturgy." In *Looking Again at the Question of the Liturgy with Cardinal Ratzinger: Proceedings of the July 2001 Fontgombault Liturgical Conference*, edited by Alcuin Reid, O.S.B., 18-31. Farnborough: Saint Michael's Abbey Press, 2003.

The theology of the liturgy means that God acts through Christ in the liturgy and that the Church cannot act but through and with Him. In the liturgy, the Logos Himself speaks to the Church and comes to the Church with His Body and Blood in order to unite the faithful to Him and each other as His Body. In the Christian liturgy the whole history of salvation is present, assumed, and brought to its goal. Christian liturgy is ultimately a cosmic liturgy, embracing the whole of creation for the sake of man's salvation.

Redzioch, Wlodzimierz. "Beauty in the Liturgy." Sunday Catholic Weekly/Niedziela Tygodnik Katolicki.
http://sunday.niedziela.pl/artykul.php?dz=wiara&id_art=00145 (accessed March 28, 2013).

The liturgical celebrations over which Benedict XVI presides are to be points of reference to the whole Church in liturgical matters. The changes in the Roman liturgy introduced by Benedict are made in accordance with the logic of organic liturgical development so as to be in continuity with the past. The changes of Benedict serve to evoke the true spirit of the liturgy according to the intention of Vatican II.

Reid, Alcuin. "The Liturgical Reform of Benedict XVI." In *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International Liturgy Conference*, edited by Neil J. Roy and Janet E. Rutherford, 156-180. Dublin: Four Courts Press, 2010.

The liturgical reform of Benedict XVI is an on-going process seeking to restore dignity and beauty to the liturgy according to a hermeneutic of continuity and correcting a hermeneutic of rupture that has prevailed in recent decades. Benedict insists upon correct observance of liturgical discipline, not in order to promote a legalistic rubricism, but out of a profound reverence for the liturgy. This reform seeks to reconnect the daily life of the Church with her received liturgical tradition.

_____. *The Organic Development of the Liturgy: The Principles of Liturgical Reform and Their Relation to the Twentieth-Century Liturgical Movement Prior to the Second Vatican Council*. San Francisco: Ignatius Press, 2005.

Alcuin Reid examines systematically, incisively and in depth, the history of the Liturgical Movement in the twentieth century, identifying both the content and context of “organic development”—a fundamental principle of liturgical reform of the Second Vatican Council's Constitution on the Sacred Liturgy *Sacrosanctum Concilium*—making a significant contribution to the understanding of the nature of the Liturgical Movement and to the ongoing re-assessment of the reforms enacted following the Council.

_____. “*Sacrosanctum Concilium* and the Organic Development of the Liturgy.” In *The Genius of the Roman Rite: Historical, Theological, and Pastoral Perspectives on Catholic Liturgy*, edited by Uwe Michael Lang, 198-215. Chicago, IL: Liturgical Training Publications, 2010.

By identifying and defending call for organic liturgical development found in *Sacrosanctum Concilium*, and in forthrightly recognizing that the principles and mandates of that document were exceeded and distorted in the post-conciliar liturgical reform, the Church will be able to re-examine the liturgical reform with honesty, repairing damage where this has occurred. The restoration of the *usus antiquior* aids in this restoration. However, any notion of a static liturgy must be abandoned as historically untenable. So too must those who are committed to the liturgical rites promulgated after Vatican II need to look again at the historical development of the liturgy.

_____. “*Summorum Pontificum*—A Foundation for Liturgical Law.” Scribd. <http://www.scribd.com/doc/49162197/Summorum-Pontificum-A-New-Foundation-for-Liturgical-Law> (accessed March 28, 2013).

Summorum Pontificum deals principally with three of the older liturgical books—the *Roman Missal*, the *Roman Breviary*, and the *Roman Ritual*. The *motu proprio* provides for the celebration of Mass, Baptism, Matrimony, Penance, and Anointing of the Sick according to the 1962 liturgical books. Confirmation and ordination according to the older form are envisioned as too are funerals and celebrations of the liturgy of the hours. The document states clearly that the Pope,

as supreme legislator, wills reconciliation where there has been division over liturgical rites. The document constitutes a new liturgical law for the Church and all liturgical laws must henceforth be interpreted according to these new modifications.

Ripperger, Chad. "The Spirituality of the Ancient Liturgy, Part 1." *Latin Mass Magazine*, Summer 2001.
http://www.latinmassmagazine.com/articles/articles_2001_SU_Ripperger.html
(accessed March 28, 2013).

Every liturgical form embodies its own particular spirituality proper to the rites of that form. The *usus antiquior* possesses an innate spirituality that is timeless and can appeal to all persons, in all places, at all times. Contrary to some modern notions that see medieval liturgical development as decadent and corrupt, Ripperger argues that the medieval developments together with post-Tridentine developments in the liturgy represent authentic spiritual growth under the influence of the Holy Spirit, particularly suited to the needs of modernity. An awareness of sin, self-denial, and mortification as embodied in the *usus antiquior* are a rich antidote to the indulgence of contemporary life.

_____. "The Spirituality of the Ancient Liturgy, Part 2." *Latin Mass Magazine*, Fall 2001.
http://www.latinmassmagazine.com/articles/articles_2001_FA_Ripperger.html
(accessed March 28, 2013).

Continuing his reflections on the spiritual content of the *usus antiquior*, Ripperger argues that the classical liturgy is a powerful antidote to spiritual gluttony in three ways—silence is encouraged in contrast to the ceaseless noise of modernity; repetition of liturgical forms and formulas counter the craving for novelty endemic in contemporary society; and the classical liturgy demands a surrender to its rules and rhythm which corrects the modern appetite to control one's environment. The *usus antiquior* seeks to perfect habits of virtue through mystical encounter with God.

Robinson, Jonathan. *The Mass and Modernity: Walking to Heaven Backward*. San Francisco: Ignatius Press, 2005.

Robinson relates a complete philosophical assessment of the origins of modern ideas that inspired much of the modern liturgical reform. He argues that the concepts born of the eighteenth-century Enlightenment, especially the German Idealists and the empiricist David Hume, and later by Hegel, Marx, and Comte in the nineteenth century exercise pervasive influence on the contemporary world, including the thought of Catholic churchmen. Robinson does not flippantly dismiss the thought of modern philosophers. He carefully lays out their claims,

and shows how some ideas have contributed positively to Western civilization while others have resulted in serious defects, especially when applied to the liturgy. Robinson relies heavily upon philosophical insights from British Platonist Iris Murdoch and Canadian communitarian Charles Taylor, both critical of many aspects of modernity. Robinson relies heavily upon the neo-Platonic concept of *exitus-reditus* found in the works of the Pseudo-Dionysius, as-well-as the concepts of sacred order (τάξις), knowledge (ἐπιστήμη), and being-at-work (ἐνεργεια).

Schmidberger, Franz. "The Theology and Spirituality of the Holy Sacrifice of the Mass." Society of St. Pius X in the United States of America.
http://www.sspix.org/motu_proprio/theology_of_the_mass.pdf (accessed March 28, 2013).

The former Superior General of the Society of Saint Pius X contrasts the Ordinary and Extraordinary Forms of the Roman liturgy. His analysis suffers from an interpretation that sees the new liturgical forms as being in rupture from the forms of the *usus antiquior*. Nevertheless, Schmidberger's emphasis on the sacrificial nature of the liturgy and the role of the ordained priest is a clear and needed contribution to current liturgical conversations.

Stickler, Alfons "The Attractiveness of the Tridentine Mass." Sermon, *Christifideles* Conference, Fort Lee, NJ, May 20, 1995.
<http://maternalheart.org/library/stickler.htm> (accessed March 28, 2013).

A speech delivered in May 1995 at a liturgical conference in New York, Cardinal Stickler recognizes the attractiveness and appeal of the *usus antiquior* among younger Roman Catholics because of its continuity with historically-received liturgical forms, its silence and mystery, and its theological exactitude often absent in celebrations of the Ordinary Form.

Twomey, D. Vincent. "Benedict XVI: Pope and *Leitourgos*." In *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International Liturgy Conference*, edited by Neil J. Roy and Janet E. Rutherford, 13-16. Dublin: Four Courts Press, 2010.

The urgent concern of Benedict XVI for true liturgical reform is expressed in *The Spirit of the Liturgy*. Here Benedict's Eucharistic theology expressed the concepts of creation and covenant as central to liturgy. Benedict's liturgical changes and reforms as Pope need to be read in light of his Eucharistic theology as well as his emphasis on organic liturgical development.

Wadsworth, Andrew. "The Reform of the Roman Rite." Scribd.
<http://www.scribd.com/doc/99261038/The-Reform-of-the-Roman-Rite-by-Msgr-Andrew-Wadsworth> (accessed March 28, 2013).

In order to promote improvement in the quality of Catholic liturgy and facilitate Catholics in encountering a liturgy that is self-evidently expressive of liturgical tradition, the Church for the future needs to promote a liturgy in which there exists a sense of reverence for the liturgical text itself. In matters liturgical, the Church needs to show a greater willingness to heed the plain words of *Sacrosanctum Concilium* rather than cling to some nebulous concept of the "Spirit of Vatican II". The Church needs to cultivate a dignified and reverent liturgy in which the traditions of the Church are recovered.

Vyner, Owen. "Friendship with the Fairest of the Children of Men: Relating *Ars Celebrandi* to *Ars Participatio*." *Antiphon* 14, no. 3 (2010): 261-72.
<http://www.liturgyociety.org/JOURNAL/Volume14/14.3Vyner.pdf> (accessed March 28, 2013).

Ars celebrandi is fundamental to the liturgical theology of Benedict XVI. Liturgy celebrated beautifully, faithfully, and prayerfully enables communion with the Lord and fellowship in the Church. Well-celebrated liturgy engenders true active participation of the assembly, consisting not only in spoken words or external gestures but above all in interior union with Christ.

Zielinski, Abbot Michael, O.S.B. Oliv. "The Culture and History of the Classical Roman Rite," *Antiphon*. (14:1 2010) pp 5-16

Abbot Zielinski begins his argument on the nature and character of *the usus antiquior* through an exposition on "culture". He claims that "culture" and "cultus" are inseparable, that within the culture of a people their ritual and notion of worship can be found. He claims that at the very heart of Christian culture can be found liturgy as an encounter with Christ Himself. As a part of culture, liturgy is necessarily an organically-developing tradition that is always in continuity with what has come before. Today, because of a preoccupation with novelty and inorganic creativity, the received liturgy of the Roman Church is in a precarious state in which the rites may lose their connection with history and weaken the encounter with Christ. The liturgical program of Benedict XVI should be recognized as a serious effort to restore liturgy through a reconnection to its historical development.